THE HYMNES AND SONGS OF THE CHVRCH.

Diuided into two Parts.

The first Part comprehends the Canonicall Hymnes, and such parcels of Holy Scripture, as may properly be sung: With some other ancient Songs and Creeds.

The second Part consists of Spirituall Songs, appropriated to the seuerall Times and Occasions, obseruable in the Church of England.

Translated, and Composed

BY

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Cum Priuilegio Regis Regali.

8556

TO THE HIGH AND MIGHTY PRINCE, IAMES, BY THE GRACE OF GOD, KING OF Great Britaine, France and Ireland, Defender of the Faith, &c: Grace, Mercie, and Peace, through Iesus Christ our LORD.

THese *Hymnes* (Dread Soueraigne) hauing diuers wayes receiued life from your MAIESTIE, (as well as that approbation which the *Church* alloweth) are now imprinted according to your Royall *Priuiledge*, to come abroad vnder your Gratious Protection. And what I deliuered vnto your Princely view at seuerall times, I here present againe, incorporated into one Volumne. The first Part whereof, are those ancient Canonicall *Hymnes* which were written and left for our instruction, by the Holy Ghost. And those are not onely, plainely, and briefly expressed in *Lyricke-verse*: but by their short *Prefaces*, properly applyed also, to the *Churches* particular Occasions in these Times. Insomuch, that (howsoeuer some neglect them as impertinent) it is thereby apparant, that they appertaine no lesse to vs, then vnto those, in whose times they were first composed.

And (if the coniecture of many good and learned men deceiue them not) the latter Part, containing *Spirituall Songs*, appropriated to the seuerall Times and Occasions obseruеable in the *Church* of *England*, (together with briefe Arguments, declaring the purpose of those *Obseruations*) shall become a meanes both of encreasing Knowledge, and Christian Conformitie within your Dominions. Which, no doubt, your MAIESTIE wisely foresaw, when you pleased to graunt and commaund, that these *Hymnes* should be annexed to all *Psalme-Bookes* in English Meeter. And I hope, you shall thereby encrease both the honour of God, and of your MAIESTIE. For, these *Hymnes*, and the knowledge which they offer, could no other way, with such certainetie, and so little inconuenience, be conueied to the Common people, as by that meanes which your MAIESTIE hath graciously prouided.

And now (maugre their malice, who labour to disparage and suppresse these *Helpes to Deuotion*) they shall, I trust, haue free scope to worke that effect which is desired; and to which end, I was encouraged to Translate and Compose them. For, how meanely soeuer some may thinke of this Endeuour; I trust the successe shall make it appeare, that the *Spirit* of *God* was first Mouer of the *Worke*. Wherein, as I haue endeuoured to make my Expressions such as may not be contemptible to men of best vnderstandings: So I haue also laboured to sute them to the Nature of the Subiect, and the Common peoples capacities; without regard of catching the vaine blasts of opinion. The same also hath beene the ayme of Master *Orlando Gibbons* (your MAIESTIES Seruant, and one of the Gentlemen of your Honourable Chappell) in fitting them with Tunes. For, he hath chosen to make his Musicke agreeable to the matter, and what the Common apprehension can best admit; rather then to the curious Fancies of the Time: Which path, both of vs could more easily haue troden. Not caring therefore, what any of those shall censure, who are more apt to controule, then to consider; I commit this to Gods blessing and Your fauourable Protection: Humbly beseeching your MAIESTIE, to accept of these our Endeuours; and praying God to sanctifie both Vs and this Worke to His glorie. Wishing also (most vnfainedly) euerlasting consolations to your MAIESTIE, for those temporall Comforts you haue vouchsafed me: and that felicitie here, which may aduance Your happinesse in the life to come. *Amen.*

Your MAIESTIES

most Loyall Subiect,

GEORGE WITHER.

THE FIRST PART OF *The* HYMNES *and* SONGS *of the* CHVRCH, containing those which are translated out of the *Canonicall Scripture*, together with such other *Hymnes*, and *Creeds*, as haue anciently been sung in the Church of ENGLAND.

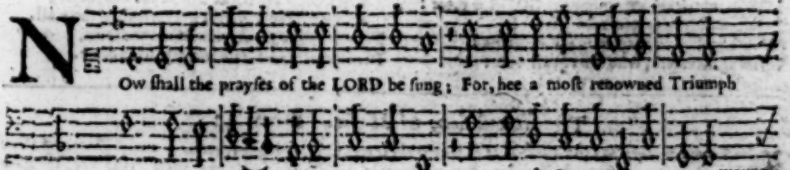
The Preface.

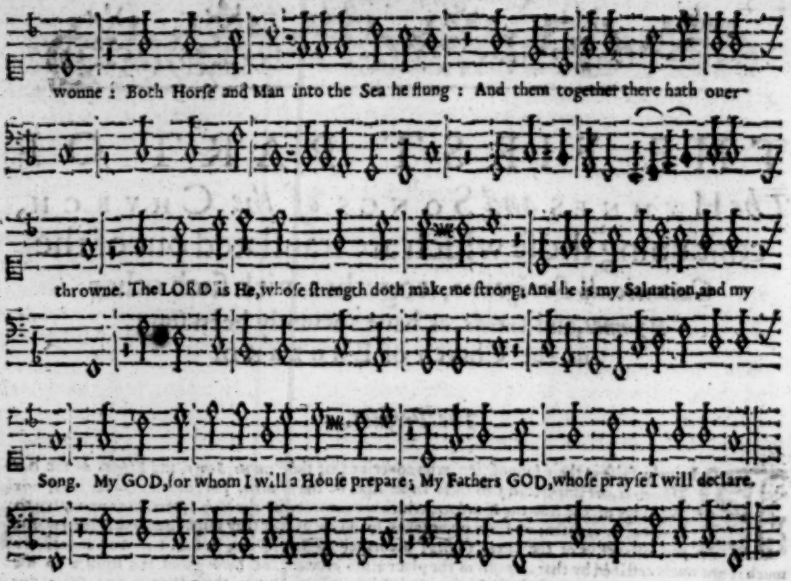
PLainely false is their supposition, who conceiue that the *Hymnes*, *Songs*, and *Elegies* of the *Old Testament*, are impertinent to these latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written, for their owne sakes, so much as that they might be profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, 1. *Cor.* 10. And indeed, so much is not onely testified by that *Apostle* in the place afore recited, and throughout the Epistle to the *Hebrewes*; but the verie names of those *Persons*, and *Places*, mentioned in these *Hymnes*, and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are literally applyed vnto; As those who will looke into their proper significations shall apparently discouer. That, therefore, these Parcels of *Holy Scripture* (which are for the most part Meeter in their Originall tongue) may be the better remembred, to the Glorie of God: and the oftner repeated, to those ends for which they were written: they are here disposed into *Lyrick-verse*: and doe make the *First Part* of this *Booke*. Which *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the Churches *Liturgie*: but because they are made in the Person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholike Church*.

The first *Song* of *Moses*. Exod. 15.

THis Song *was composed and sung, to praise the* Lord, *for the* Israelites *miraculous passage through the* Red-Sea: *and for their deliuery from those* Egyptians, *who were there drowned. It may* (*and should also*) *be sung in the Christian* Congregations, *as by their particular members, both with respect to the* Historicall *and* Mysticall *stories thereof.* Historically, *in commemoration of that particular Deliuerance which God had so long agoe, and so wondrously vouchsafed to his persecuted and afflicted* Church. Mystically, *in acknowledgement of our owne powerfull Deliuerance from the bondage of those spirituall Aduersaries, whereof those were the Types. For,* Pharoh (*signifying* vengeance) *typified Our great* Enemie, *who with his hoast of* Temptations, Afflictions, &c. *pursueth vs in our passage to the spirituall* Canaan. *The* Red Sea, *represented our* Baptisme, 1. *Cor.* 10. 2. *By the* Dukes *and* Princes of Edom (*mentioned in this* Song) *are prefigured those powers and friends of the kingdome of* Darkenesse, *which are, or shall be, molested at the newes of our* Regeneration. *And therefore, this* Hymne *may very properly be vsed after the Administration of* Baptisme.

SONG. I.





3

Well knowes the *Lord* to war what doth pertaine,
The LORD *Almighty* is his glorious *Name*:
He *Pharaohs* Charrets, and his armed *Traine*,
Amid the Sea ore'e whelming, ouercame.
Thoſe of his Army, that were moſt renound,
He hath together in the *Red-ſea* drownd;
The Deepes, a couering ouer them were throwne,
And, to the bottome, ſunke they like a ſtone.

3

Lord, by thy power thy *Right hand* famous growes:
Thy *Right-hand*, LORD, thy Foe deſtroyed hath.
Thy *Glory*, thy Oppoſers ouerthrowes;
And ſtubble-like, conſumes them in thy wrath.
A blaſt but from thy noſtrils forth did goe,
And vp together did the waters flow:
Yea, rowled vp on heapes the liquid Flood,
Amid the Sea, as it congealed, ſtood.

4

I will purſue them (their *Purſuer* cry'd)
I will ouretake them, and the ſpoile enioy.
My luſt vpon them ſhall be ſatisfi'd:
With ſword vnſheath'd my hand ſhal them deſtroy.
Then from thy breath a gale of wind was ſent;
The billowes of the Sea quite ore'e them went:
And they, the *mighty waters* ſunke into,
Eu'n as a weighty piece of Lead will doe.

5

LORD, who like thee, among the GODS is there!
In holineſſe ſo glorious who may be!
Whoſe prayſes ſo exceeding dreadfull are!
In doing wonders, who can equall thee!
Thy glorious *Right-hand* thou on high didſt reare
And in the earth, they quickely ſwallow'd were.
But thou, in mercy, on-ward haſt conuaid
Thy *People*, whoſe redemption thou haſt paid.

6

Them, by thy ſtrength thou haſt bin pleas'd to beare,
Vnto a holy *Dwelling-place* of thine.
The *Nations* at report thereof, ſhall feare:
And griefe ſhall they that dwell in *Paleſtine*.
On *Edoms* Princes ſhall amazement fall:
The mighty men of *Moab* trouble ſhall.
And, ſuch as in the land of *Cana'n* dwell
Shall pine away, of this when they heare tell.

7

They ſhall be ſeized with a horrid feare.
Stone-quiet thy *Right-hand* ſhall make them be;
Till paſſed ouer, LORD, thy *People* are;
(Till thoſe paſſe ouer, that were bought by thee.)
For, thou ſhalt make them to thy *Hill* repaire,
And plant thé there (oh *Lord*) where thou art heire.
Eu'n there, where thou thy *Dwelling* haſt prepard;
That *Holy-place* which thine owne hands haue reard.

8

The LORD ſhall euer and for euer raigne,
(His Soueraignety ſhall neuer haue an end)
For, when as *Pharoh* did into the *Maine*
With Charrets and with horſemen downe deſcend,
The LORD did backe againe the Sea recall;
And with thoſe waters ouerwhel'med them all.
But, through the very inmoſt of the ſame,
The ſeed of *Iſrael* ſafe and dry-ſhod came.

The ſecond *Song* of *Moſes*. Deut. 32.

THe Song *was giuen by* God *himſelfe, to be taught the Iewes; that it might remaine as a witneſſe againſt them when they ſhould forget his benefits. For, it appeares, the Diuine wiſedome knew, that when the Law would*

would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (Heauen and Earth being called to witnesse) the Prophet makes first a narration of the Iewes peruersenesse: and then deliuereth prophetically three principall things; wherein diuers other particulars are considerable. The first is, a Prædiction of the Iewes Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redeemers fauour as they) we should by the repetition heereof, (seeke so to stirre vp our considerations, that (as S. Paul counselleth) we might the better meditate the goodnesse and seueritie of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle admiseth. Rom. 11. 21.

SONG. II.

Sing this as the first Song.

1

TO what I speake, an eare yee *Heauens* lend,
And heare thou *Earth* what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Dew, my Doctrine shall distill:
Like to the smaller Raine on tender flowres;
And as vpon the Grasse, the greater showres.
For, I the LORD's great Name will publish now,
That so our GOD may praysed be of you.

2

He is that *Rocke*, whose workes perfection are:
For, all his wayes with iudgement guided be.
A GOD of Truth, from all wrong-doing cleare;
A truely Iust, and righteous One is he:
Though they themselues defil'd, vnlike his sons,
And are a crooked race of froward ones.
Oh mad and foolish *Nation!* why do'st thou
Thy selfe vnto the LORD so thankleſſe show?

3

Thy *Father* and *Redeemer* is not he?
Hath he not made, and now confirm'd thee fast?
Oh! call to minde the dayes that older be,
And weigh the yeares of many ages past.
For, if thou aske thy *Father*, he will tell,
Thy *Elders* also, can informe thee well,
How, he (*the high'st*) did *Adams* sonnes diuide,
And shares for eu'ry Family prouide;

4

And how the *Nations* Bounds he did prepare,
In number with the sonnes of *Israel*.
For, in his *People*, had the LORD his share:
And *Iacob* for his part allotted fell:
Whom finding in a place possest of none,
(A Desart vast, vntilled and vnknowne)
He taught them there, he led them farre and nigh,
And kept them as the Apple of his eye.

5

Eu'n as an *Eagle*, to prouoke her young,
About her Nest doth houer here and there,
Spread forth her wings, to traine her Birds along,
And sometime on her backe her yonglings beare:
Right so, the LORD conducted them alone,
Whe for his aid, *Strange-god* with him was none.
Them, on the High-Lands of the Earth he set,
Where they the pleaties of the field might eat.

6

For them, he made the Rocke with Hony flow:
He drayned Oyle from stones, and them did feed
With Milke of Sheepe, with Butter of the Cow,
With Goats, fat Lambs, and Rams of *Bashan* breed.
The fineſt of the Wheat he made their food:
And of the Grape, they drunke th: pureſt blood.
But, herewithall vnthankfull *Israel*
So fat became, he kicked with his heele.

7

Growne fat, and with their grosseneſſe couer'd ore,
Their *God*, their Maker, they did soone forsake;
Their *Rocke* of Health, regarded was no more:
But with *Strange-gods*, him iealous they did make.
To moue his wrath, they hatefull things deuis'd.
To *Deuils*, in his stead, they sacrifiz'd;
To *Gods* vnknowne, that new inuented were,
And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath.
Which when the LORD perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.
To marke their end, said he, Ile hide my face:
For, they are faithleſſe Sonnes, of froward race.
My wrath, with what is not a GOD, they moue;
And my displeasure with their follies proue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will moue for this;
And by a foolish *Nation* make them fret.
For, in my wrath a fire inflamed is:
And downe to Hell, the Earth consume it shall;
Eu'n to the Mountaines bottomes, fruit, and all.
In heapes, vpon them, mischieſes will I throw;
And shoot mine Arrowes, till I haue no moe.

10

With hunger parched, and consum'd with heat,
I will enforce them to a bitter end.
The teeth of Beasts vpon them will I set;
And will the poys'nous dust-fed Serpent send.
The Sword without, and feare within, shall slay
Maids, yong-mē, babes, & him whose haire is gray.
Yea, I had vow'd to spread them here and there,
Men might forget, that such a People were.

11

But this, the *Foe* compell'd me to delay;
Least that their aduersaries (prowder growne)
Should (when they heard it) thus presume to say:
This, not the LORD, but our high hand, hath done.
For, in this *People* no discretion is:
Nor can their dulneſſe reach to iudge of this.
Oh had they wiseſome, this to comprehend!
That so they might bethinke them of their end.

12

How should one make a thousand run away?
Or two men put ten thousand to the foile;
Except their *Rocke* had sold them for a pray,
And that the *Lord* had clos'd them vp the while?
For, though our *Foes* themselues the Iudges were,
Their *God* they cannot with our *God* compare:
For, they haue Vines like those that *Sodom* yeelds,
And such as are within *Gomorrha* fields.

13

They beare the Grapes of gall vpon their vine;
Extreamely bitter are their clusters all.
Yea, made of *Dragons venom* is their wine,
And of the cruell *Aspes* infections gall.
And can this (sinne) be forgot of me:
Or not be sealed where my treasures be?
Sure, *mine* is *vengeance*; and I will repay:
Their feet shall slide at their appointed day.

14

Their time of Ruine neere at hand is come:
Those things that shall befall them, halt will make.
For, then the LORD shall giue his People doome,
And on his *Seruants* kind-compassion take;
When he perceiues their strength bereit & gone,
And that in prison they are left alone:
Where are their *Gods* become? he then shall say;
Their *Rocke*, on whome assured they did lay?

15

Who ate the fattest of their Sacrifice?
Who of their Drinke-oblations dranke the wine?
Let those vnto their succour now arise,
And vnder their protection them enclosing.
Behold, consider now, that I am He;
And that there is no other *God* with me.
I kill, and make alive: I wound, I cure:
And there is none can from my hand assure.

16

For, vp to heau'n on high mine hand I reare.
And (as I liue for euer) this I say;
When I my shining sword to whet prepare,
And shall my hand to acting vengeance lay,
I will not cease till I my foes requite,
And am aueng'd on all, that beare me spite:
But, in their bloud, which I shall make to flow,
Will steepe mine arrowes, till they drunken grow.

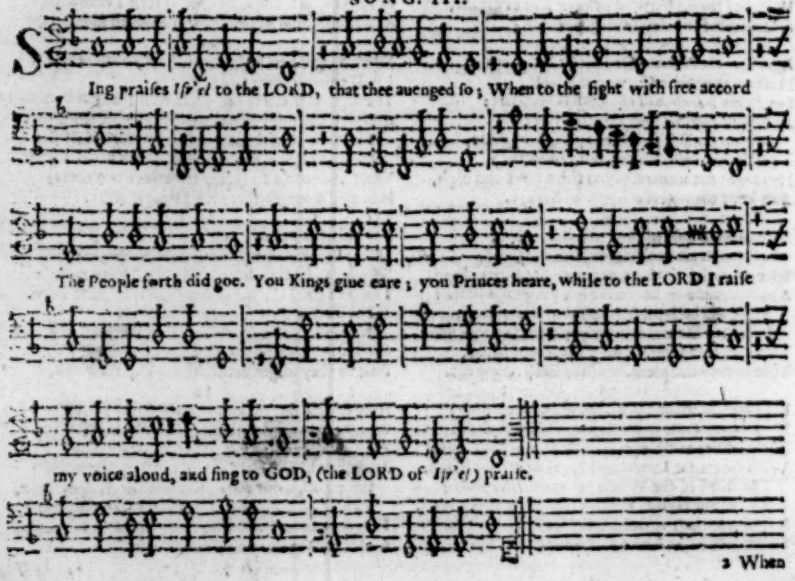
17

My sword shall eate the flesh and bloud of those
Who shalbe either slaine or brought in thrall,
When I begin this vengeance on my Foes.
Sing therefore, with his *People*, Nations all.
For, he his *Seruants* bloud with bloud will pay,
And due auengement on his *foes* will lay.
But, to his *Land* compassion he will show;
And on his *People* mercy shall bestow.

The *Song* of *Deborah* and *Barak*. *Iudg*. 5.

This Hymne was composed to glorifie GOD *for the great ouerthrow giuen to* Sisera: *who comming armed with many hundred Chariots of yron against the poore oppressed* Israelites, (*when they had not a Sword or Speare among 40000 of them*) *was nevertheless miraculously discomfited: to shew the vnbelieuing people, that the* Lord *onely is the* God *of Battels: and that he is both able, and doth often deliuer his* Church, *without the ordinary meanes. By the repetition hereof, we praise God, in commemorating one of the great Deliuerances heretofore vouchsafed to his* Church. *And in these times of feare and wauering, we may also by this memorable example of* Gods *prouidence, strengthen our faith, which it many times weakned by the outward power, prosperity, or vaine boastings of the* Churches *aduersaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetical* Imprecation *concluding this* Song) *notwithstanding their many likelihoods of preuailing. Yea, then, perhaps, shall that destruction come on them, to* Gods *greater Glory, when our estate seemes to be most desperate.*

SONG. III.



3 When

2

When thou departedst LORD, from *Seir*,
When thou iestst *Edoms* field,
Earth shooke, the heauens dropped there,
The Cloudes did water yeeld.
LORD at thy sight
A trembling fright
Vpon the Mountaines fell:
Eu'n at thy looke,
Mount-Sinai shooke,
LORD *God* of *Israel*.

3

Not long agoe in *Shamghar's* dayes,
Old *Anath's* valiant Sonne;
And late in *Iael's* time; the wayes
Frequented were of none:
The passengers
Were wanderers,
In crooked pathes vnknowne;
And none durst dwell,
Through *Israel*,
But in a walled Towne.

4

Vntill I *Deborah* arose
(Who rose a Mother there)
In *Isr'el*, when new GODS they chose
That fild their gates with warre.
And they had there
Nor shield nor Speare
In their possession, then;
To arme (for fight)
One *Israelite*
Mong forty thousand men.

5

To those that *Israel's* Captaines are,
My heart doth much incline;
To those, I meane, that willing were:
O LORD the praise be thine.
Sing ye, for this,
Whose vse it is
To ride on Asses gray;
All ye, that yet
In *Middin* sit,
Or trauell by the way.

6

The place where they their water drew,
From Archers now is cleare.
The LORDS vprightnesse they shall shew,
And his iust dealing there.
The *Hamlets* all,
Through *Isr'el* shall
His righteousnesse record:
And downe vnto
The Gates shall goe
The people of the LORD.

7

Arise oh *Deborah*, arise;
Rise, rise, and sing a song.
Abinoam's sonne, oh *Barak* rise:
Thy Captiues leade along.
Their *Princes* all,
By him made thrall
To the Surviuor be.
To triumph on
The *Mighty-one*,
The LORD vouchsafed me.

3

A root from out of *Ephraim*,
Gainst *Amalek* arose:
And (of the people) next to him,
The *Beniamites* were those.
From *Machir* (where
Good Leaders are)
Came well experienc't men:
And they came downe
From *Zabulon*,
That handle well the Pen.

6

Along with *Deborah* did goe
The Lords of *Issachar*;
With *Issachar*, eu'n *Barak* too,
Was one among them there.
He forth was sent,
And marching went
On foot the Lower-way.
For *Ruben* (where
Diuisions were)
Right thought-full hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay?
For *Reuben* (where diuisions were)
Right thought-full hearts had they.
But, why did they
Of *Gilead* stay
On *Iordans* other side?
And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide?

11

Among his harbors lurking by
The sea-side *Asher* lay.
But *Zabulon*, and *Nepthali*
Kept not themselues away.
They people are,
Who fearelesse dare
Their liues to death expose;
And did not yeeld
The hilly-field,
Though *Kings* did them oppose.

12

With them the *Canaanitish* Kings
At *Tana'ch* fought that day,
Close by *Megiddo's* water-springs;
Yet bore no Prize away.
For, loe, the starres
Fought in their spheres:
Gainst *Sisera* fought they.
And some (by force)
The water-course
Of *Kison*, swept away.

13

Eu'n *Kishon* Riuer, which was long
A famous Torrent knowne.
Oh thou my soule! oh thou, the *strong*,
Hast brauely troden downe.
Their *Horse*, (whose pase
So lofty was)
Their hooses with prauncing wound;
Those of the *strong*,
That kickt and flung,
And fiercely beat the ground.

14

A heauy curſe on *Meroz* lay:
Curſt be her dwellers all.
The *Angell* of the LORD, doth ſay
That Citty curſe you ſhall.
And therefore this
Accurſing is,
They came not to the fight.
To helpe the LORD,
(To helpe the LORD)
Againſt the *Men of might*.

15

But bleſt be *Iael*, *Heber's* Spouſe
The *Kenite*; bleſt be ſhe.
More then all women are, of thoſe
That vſe in Tents to be.
To him did ſhe
Giue milke, when he
Did water only wiſh;
And butter ſet
For him to eat,
Vpon a Lordly diſh.

16

She in her Left hand tooke a naile,
And rays'd vp in the Right
A workmans hammer: where-withall
She *Siſera* did ſmite.
His head ſhe tooke,
When ſhe had ſtrooke
His pierced Temples through.
He fell withall:
And in the fall,
He at her feet did bow.

17

He at her feet did bow his head;
Fell downe, and life forſooke.
Meane-while his longing *Mother* did,
From out her window looke:
Thus, crying at
The Lattice grate,
Why ſtayes his Chariot ſo
From haſting home?
Oh! wherefore come
His Chariot wheeles ſo ſlow?

18

As thus ſhe ſpake, her *Ladies-wiſe*
To her an anſwere gaue:
Yea, to her ſelfe, her ſelfe replies;
Sure, *ſped* (ſaith ſhe) *they haue*:
And all this while,
They part the ſpoile;
A *Damſell* one, or twaie,
Each homward beares,
And *Siſera* ſhares
A partie-colour'd Pray.

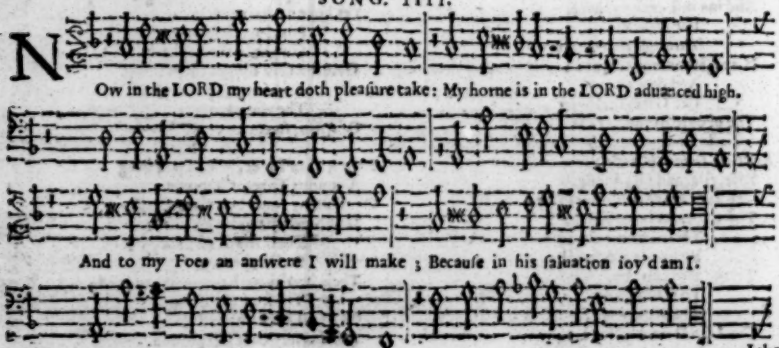
19

Of Needle-worke, both-ſides of it
In diuers colours are;
And ſuch it is, as doth befit
The *Spoylers* necke to weare.
So LORD, ſtill ſo,
Thy foes o're-throw:
But, who in thee delight,
Oh! let them be
Sunne-like, when he
Aſcendeth in his might.

The *Song* of *Hannah*. 1. Sam. 2. 1.

HAnnah, *the Wife of* Elkanah, *being barren (and therefore vpbrayded and vexed by* Peninnah, *her Husbands other Wife) prayed vnto the* Lord *for a Sonne. And hauing obtained him, glorified* God *in this* Song, *for deliuering her from the contempt of her Aduerſarie. By* Hannah (*which ſignifieth* Grace, *or* Gracious) *was the* Church *of* Chriſt *repreſented: And by* Peninnah (*ſignifying* deſpiſed, *or* forſaken) *was figured the* Iewiſh *Synagogue. This* Song, *therefore, is to be vnderſtood as a Myſticall Prophecie of that* Abiection *of the* Iewes, *and* Calling *of the* Gentiles, *which was fulfilled vpon the Birth of* Ieſus Chriſt, *our true* Samuel: *at whoſe Conception, the Bleſſed Virgin* Mary, *in her* Magnificat, *acknowledged the verifying of many particulars fore-told in this* Song; *euen almoſt in the ſame words. In memoriall therefore of thoſe* Myſteries, *wee ought to ſing this* Hymne: *To comfort vs alſo againſt the pride and arrogancie of thoſe, who, by reaſon of their Multitudes ſhall ſcorne and vpbraid the true* Church, *as Mother onely of a few poore and obſcure Children. And wee may vſe it likewiſe to praiſe God for that fruit ſuture which he hath giuen to our* Holy Mother, *who hath lately had many Children aduanced to be Kings, and to ſit on the moſt eminent Thrones of Glory in the Earth, according to this Prophetical* Song.

SONG. IIII.



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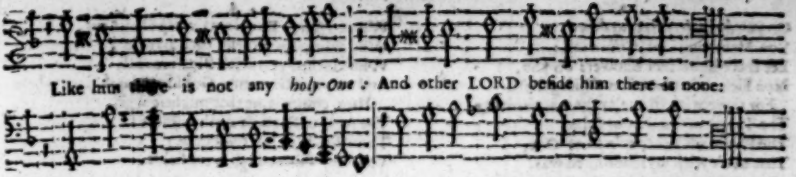


Like him there is not any *holy-One*: And other LORD beside him there is none:

2

Nor like our GOD, another God is there.
So prowdly vaunt not then, as heretofore:
But, let your tongues from henceforth now forbeare
All vaine-presuming words, for euermore. (knows,
For why? the LORD is GOD, who all things
And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout:
And girt with vigor, they that stumbled are.
The Full, themselues for Bread haue hired out;
Which now they need not doe, that hungry were.
The Barren Wombe doth seuen Children owne;
And she, that once had many, weake is growne.

4

The LORD doth slay, and he reuiues the slaine;
He to the Graue doth bring, and back he beares:
The LORD makes poore, and rich he makes againe:
He throweth downe, and vp, on high, he reares.
He, from the dust, and from the dunghill, brings
The Begger, and the poore, to sit with Kings.

5

He reares them, to inherite *Glories* Throne.
For why? the LORD'S the Earth's vpholders are;
The World hath he erected thereupon.
He to the footing of his *Saints* hath care.
But, dumbe in darknesse, Sinners shall remaine:
For in their strength, shal men be strong in vaine.

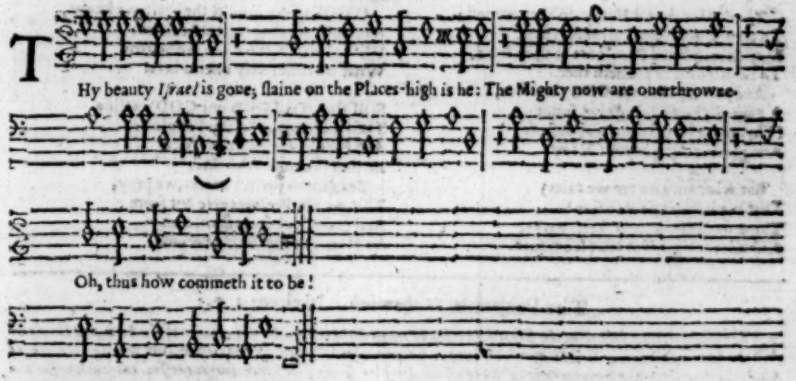
6

The LORD will to destruction bring them all,
(Eu'n eu'ry one) that shall with him contend:
From out of Heau'n he thunder on them shall,
And iudge the World, vnto the farthest end.
With strength & power, his *King* he will supply;
And royse the Horne of his *Anointed*, high.

The Lamentation of *Dauid* ouer *Saul*, and *Ionathan* his sonne. 2. *Sam.* 1. 17.

IN this Funerall Elegie, Dauid *bewaileth the death of* Saul *and* Ionathan. *From whence, these obseruations may be collected. First, that the slaughter of a valiant* Prince *is an outward blemish, and iust cause of sorrow in the* State. *Secondly, that the insulting of an Aduersarie is not the least affliction. Thirdly, that the Mountaines of* Gilboa *are accursed to this day. For, by* Gilboa (*which is interpreted* slipperie *or* inconstant) *is mystically vnderstood that irresolution or* despaire, *by which men fall into the power of their spirituall Aduersarie. Fourthly, we hence may learne to commemorate those things which are praise-worthy euen in our Enemie. Lastly, it sheweth vs, that wise and good men may tender our Friend more affectionately then another; and that it maie seemes them not, to bewaile their death. This is to be sung* historically *for our instruction, in the particulars afore mentioned: And may be obserued as a Patterne for our Funerall* Poemes.

SONG. V.



THy beauty *Israel* is gone, slaine on the Places-high is he: The Mighty now are ouerthrowne.

Oh, thus how commeth it to be!

Let not this newes their streets throughout,
In *Gath*, or *Askalon*, be told

For feare *Philistia's* daughters stout:
Least vaunt th'vncircumcized should.

3

On you, hereafter, let no dewe
You Mountaines of *Gilboa* fall:
Let there be neither Showers on you,
Nor Fields, that breed an Offring shall.
For there, with shame, away was throwne
The Target of the *Strong* (alas)
The Shield of *Saul*, cu'n as of One,
That neu'r with Oyle anointed was.

3

Nor from their blood that slaughter'd lay,
Nor from the fat of strong-men slaine,
Came *Ionathan* his Bow away,
Nor drew forth *Saul* his Sword in vaine.
In life-time, they were lovely faire;
In death, they vndiuided are.
More swift then Eagles of the ayre,
And stronger they, then Lyons were.

4

Weepe *Israel's* Daughters, weepe for *Saul*,
Who you with Skarlet hath array'd;
Who clothed you with Pleasures all,
And on your Garments, Gold hath layd.
How comes it, he that mightie was,
The foile in Battaile doth sustaine!
Thou *Ionathan*, oh thou (alas)
Vpon thy Places-high, wert slaine.

5

And, much distressed is my heart,
My Brother *Ionathan*, for thee:
My very Deare-delight thou wert,
And wondrous was thy loue to me.
So wondrous, it surpassed farre
The loue of Women (cu'ry way.)
Oh, how the *Mightie* fallen are!
How warlike Instruments decay!

Dauids Thanksgiuing. 1. *Chro.* 29. 10.

King Dauid, *hauing by perswasions, and his owne liberall example, stirred vp the People to a bountifull* Benevolence *toward the building of* Gods *House; prayseth him for that willing and chearefull free Offering. And in his* Thanks-giuing *we obserue this methode. First, he acknowledgeth* Gods Blessednesse, Greatnesse, Power, Gloria, Victorie, Maiestie, Bountie, *with the like: and confesseth in generall, that* Honor, Riches, Strength, *with all other good things, are at the Almightie's disposing. Secondly, hee therefore prayseth the* Lord; *and acknowledgeth also, that his, and the Peoples willingnesse to giue, came not of themselues, but was* Gods *owne proper Gift (as well as that which they had giuen.) Lastly, he prayeth for the continuance of* Gods *Blessings, both vpon their purposes and endeuors: and, that their* Benevolence *may be disposed to that end for which it was giuen. This* Song *may be very properly vsed, whensoeuer among vs there hath beene any free and liberall Contributions to good and pious vses. And to fit the same the better to such purposes, the* Persons, *and some few* Circumstances, *are a little changed in this Translation.*

SONG. VI.

Sing this as the 5. Song.

1

OH LORD, our euerlasting GOD,
Blisse, Greatnesse, Power, and Prayse, is thine:
With thee haue Conquests their abode,
And glorious Maiestie Diuine.
All things that Earth and Heau'n afford,
Thou at thine owne disposing hast.
To thee belongs the *Kingdome*, LORD,
And thou, for Head, o're all art plac't.

2

Thou Wealth and Honor do'st command;
To thee made subiect all things bee:
Both Strength and Pow'r are in thine hand,
To be dispos'd as pleaseth thee.
And now, to thee our GOD therefore,
A *Song of thanke fulnesse* we frame;
(That what we owe, we may restore)
And glorifie thy glorious *Name*.

3

But what, or who are we (alas)
That we in giuing are so free!
Thine owne before, our *Offring* was,
And all wee haue, wee haue from thee.
For, we are Guests and Strangers here,
As were our *Fathers* in thy sight:
Our dayes but shadow-like appeare,
And suddenly they take their flight.

4

This *Offring*, LORD our GOD, which thus
We for thy Name-sake, haue bestowne,
Deriued was from thee, to vs;
And that we giue, is all thine owne.
O GOD, thou prou'st the heart, we know,
And do'st affect vprightnesse there:
With gladnesse, therefore, we bestow
What we haue freely offer'd here.

5

Still thus (Oh LORD our GOD) entline
Their meanings, who thy People be.
And euer let the hearts of thine
Be thus prepared vnto thee.
Yea, giue vs perfect hearts, we pray,
That we thy Precepts erre not from:
And grant, our *Contribution* may
An Honor to thy Name become.

The Prayer of *Nehemiah*. Nehem. 1. 5.

NEhemiah, *determining (as the storie sheweth) to* mount Artaxerxes *for the repaire of the Citie and House of the* Lord, *first made this Prayer: Wherein hauing acknowledged the* Maiestie, Iustice, *and* Mercie *of* God, *he confesseth the haynousnesse of his and his Peoples sinnes: desireth forgiuenesses entreateth for the Peoples deliuerance from captiuitie, and requesteth, that he may find fauor in the sight of the King his Master. Now, we who by regeneration are the Sonnes of* Israel (*and such, as in a spirituall sense may be said also to be*

dispersed among the Heathen, as often as we are carried captive by the Heathenish Customes and vanities of the World) unto we may in a literall sense make use of the excellent forms of Confession, before our severall Petitions. And doubtlesse, a faithfull using of these the Holy-Ghosts *owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two last Lines only, may appropriate it to any necessitie. For example: If it be to be sung before Labor, concludeth thus*; And be thou pleas'd, Oh Lord, to blesse, Our Labors with a good successe. *If before a Journey, thus*; And, Lord, all dangers keepe vs from, Both going forth, and comming home. *If before a Battaile, thus*; And be thou pleased, in the Fight, To make vs Victors by thy might. *If in the time of Famine, thus*; And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. *If before a Sermon, &c. thus*; And grant that we, Lord, in thy feare, May to our profit speake and heare. *And the like, as occasion requireth.*

SONG. VII.

1

Sing this as the 9. Song.

LORD GOD of Heau'n, who only art
The mightie GOD, and full of feare;
Who neuer Promise-breaker wert,
But euer shewing mercie there,
Where men affection beare to thee,
And of thy *Lawes* obseruers be.

2

Giue care, and ope thine eyes, I pray,
That heard thy seruants suit may be,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee:
For *Israels* Seed, who (I confesse)
Against thee grieuously transgresse.

3

I, and my Fathers House did sinne,
Corrupted all our Actions bee:
And disrespective we haue bin
Of Statutes, Iudgements, and Decree;
Of those, which to retaine so fast,
Thy seruant *Moses* charg'd thou hast.

4

Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Vnto thy seruant *Moses* say.
If ere (saidst thou) they vex me more,
I will disperse them euery where,
Among the Nations here and there.

5

But, if to me they shall convert,
To doe those things my *Law* containe;
Though spread to Heau'ns extremest part,
I would collect them thence againe,
And bring them there to make repose,
Where I to place my *Name* haue chose.

6

Now, these thy *People* are (of right)
Thy *seruants*, who to thee belong;
Whom thou hast purchas'd by thy Might,
And by thine Arme, exceeding strong:
Oh let thine care, Lord, I thee pray,
Attentive be to what I say.

7

The prayer of thy *seruant* heare;
Oh, heare thy *seruants*, when they pray,
(Who willing are thy Name to feare)
Thy *seruant* prosper thou to day:
And be thou pleas'd to grant, that he
May fauour'd in thy presence be.

The *Song* of King *Lamuel*. *Prou.* 31.10.

This Song is Alphabeticall *in the original. It containeth an admirable description of a good* Wife: *And these three things are here principally considerable*; *The aduantage her husband receiueth by her*; *The commendable vertues she hath in her selfe*; *And the reward that followes her. Her husbands aduantages are these*; *A quiet heart free from iealousie or distrust of her*; *a rich estate without oppressing others*; *and place of honour in the Common-wealth. Her vertues are* Industry, Prouidence, Chearefulnesse, Courage, *and* Vnwearinesse *in prouiding for, and disposing of her temporall affaires*: *Moreouer, continuall loue to her husband*; *liberality to the poore*; *gouernment of her tongue*; *and heedfulnesse to shun courses her houshold taken. Her reward is this*: *Her husband is confident in her*; *she shall haue comfort of her labours*; *her posterity shall blesse her*; *her husband shall praise her aboue other women*: *she shall be honoured in life, and haue ioy at her death. It is, indeed, an excellent* Marriage-Song, *fit to be vsed at the solemnizing of those Rites. For it minister th instruction becomming that occasion. Yea perhaps, the Musicke of it would stirre vp good affections also (where vnpleasing discords are now heard) if it were often sung in priuate Families.*

SONG. VIII.

1

Sing this as the 6. Song.

WHo findes a *Woman* good and wise,
A Gemme more worth then Pearles hath got;
Her *Husbands* heart on her relies:
To line by spoile he needeth not.
His comfort all his life is she.
No wrong she willingly will doe:
In *Wooll* and *Flax* her labours be:
And cheerefull hands she puts thereto.

2

The *Merchant-ship* resembling right,
Her food she from a farre doth fet.
E're day she wakes, that gloe she might
Her maids their taske; her houshold meat.
A *field* she viewes, and that she buyes;
Her hand doth plant a Viney ard there,
Her loynes with courage vp she tyes;
Her Armes with vigor strengthned are.

3

If in her worke she profit feele,
By night her *Candle* goes not out:
She puts her fingers to the *wheele*,
Her hand the spindle twirles about.

To

To such as poore and needy are,
Her hand (yea, both hands) reacheth she:
The Winter none of hers doth feare,
For, double cloath'd her *household* be.

4

She Mantles maketh, wrought by hand;
And silke and purple clothing gets:
Among the *Rulers* of the Land
(Knowne in the Gate) her Husband sits.
For sale, fine *Linnen* weaueth she,
And *Girdles* to the Marchant sends.
Renowne and strength her clothings be,
And ioy her later time, attends.

5

She speakes discreetly when she talkes;
The law of Grace, her tongue hath learn'd:
She heeds the way her *household* walkes,
And seedeth not on bread vn-earn'd.
Her *Children* rise, and blest, her call:
Her *Husband* thus applaudeth her;
Oh! thou hast farre surpast them all,
Though many Daughters thriuing are.

6

Deceitfull *Fauour* quickly weares,
And *Beauty* suddenly decayes:
But, if the LORD she truly feares,
That *Woman* well deserueth praise.
The fruit her handy-worke obtaines,
Without repining grant her that;
And yeeld her what her labour gaines,
To doe her honour in the *Gate*.

THE SONG OF SONGS.

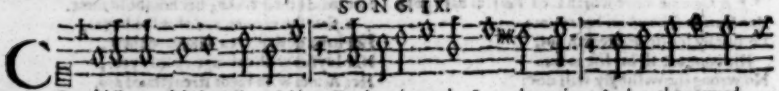
The Preface.

SVch is the mercy of God, that hee taketh aduantage euen of our naturall affections, to beget in our soules an apprehension of his loue, and of the mysteries which tend to our true happinesse; so fitting his diuine expressions to the seuerall inclinations of men, that meanes might be prouided to winne some of all. For, otherwhile he doth it by comparing the same to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime hee illustrates it by *Treasures*, *Gold*, and *precious Stones*, &c. the better to allure such as are tempted with things of that nature. And diuers other wayes also, as appeares throughout the booke of God. But in this *Song of Solomon* (wherein is mystically expressed the mutuall affection betwixt *Christ* and his *Church*, with the chiefe passages thereof throughout all Ages, from *Abel* to the last iudgement; at which time their blessed *marriage* shal be fully consummated) he doth most louingly impart vnto vs the rauishing contentments of the *diuine Loue*, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affections*. And doubtlesse, it powerfully preuaileth to the enflaming of their spirituall *Loue*, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sense, what is here spiritually intended; vpon paine of *Gods* heauie indignation. Nor let the wisedome of flesh and bloud vainely neglect Gods fauour, in offring this for the comfort of such as will rightly apply the same; because some *Atheists* and Sensuall men, shall perhaps turne this grace of *God* into wantonnesse, to their owne condemnation.

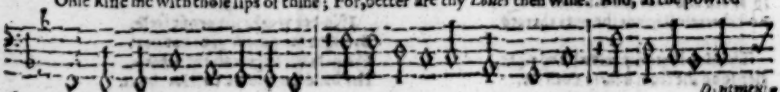
The first *Canticle*.

IN this Canticle, *is first expressed that longing which the whole* Catholicke Church *had for the embraces of her* Redeemer, *(from the time of* Abel, *till his first comming) with her acknowledgement of his rauishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauours. Secondly, the particular* Church *of the* Gentiles *is brought in, entreating an vndeserued vnion with the* Synagogue *of the* Iewes, *both confessing and excusing her blemishes. Thirdly, the whole* Catholike Church *is against introduced as desiring to be fed and guided by her beloued* Shepheard. *Fourthly, her petition is most graciously answered, and she inuited to follow the steps of the holy* Patriarcks *and* Prophets. *Finally,* Christ *setteth forth the power and rich graces of his* Spouse, *with what other ornaments he will prepare for her. This* Canticle *we may sing to the stirring vp of our spirituall* Loue; *hauing first (seriously) meditated these things: to wit; That desire we ought to haue in our soules to be ioyned to* Christ; *the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformity and damnage we sustaine till we be receiued into the communion of Saints; the readinesse of* Christ *to receiue and direct vs; the pleasure he will take in our loue; and the prouision he will make for the further beautifying of our soules.*

SONG. IX.



Oh kisse me with those lips of thine; For, better are thy *Loues* then wine. And, as the powred



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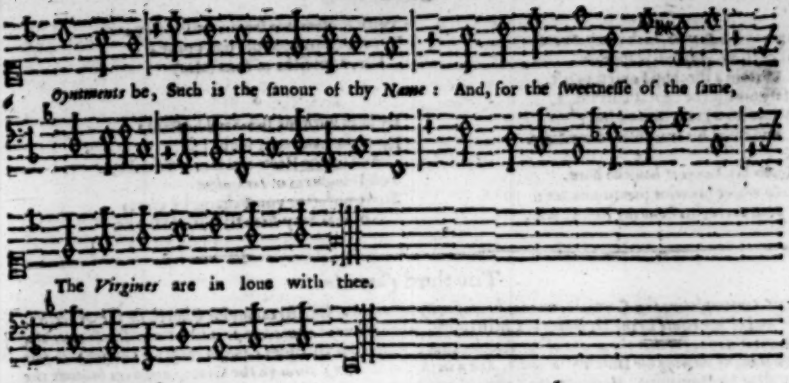


2

Begin but Thou to draw me on,
And then, we after Thee will run.
Oh, *King*, thy Chambers bring me to:
So, we in thee delight shall finde,
And more then wine thy Loue will minde;
And loue thee, as the Righteous doe.

3

And Daughters of *Ierusalem*,
I pray you, doe not me contemne,
Because that blacke I now appeare.
For, I as louely am (I know)
As *Kedar* Tents (appeare in show)
Or *Solomon* his Curtaines are.

4

Though blacke *I* am, regard it not:
It is but *Sunne-burne* I haue got;
Whereof my *Mothers* Sonnes were cause:
Their Vineyard-keeper me they made,
(Through enuy which to me they had)
So, mine owne Vine, neglected was.

5

Thou, whom my soule doth best affect,
Vnto thy pastures, me direct,
Where thou at Noone, art stretcht along:
For, why should I be straging spide,
Like her that loues to turne aside,
Thy fellow-shepheards flockes among?

6

Oh, faireſt of all *Womankinde!*
(If him thou know not where to finde)
Goe, where the pathes of Cattell are.
Their tract of footsteps stray not from,
Till to the *Shepheards* Tents thou come,
And feed thy tender *Kidlings* there.

7

My *Loue*, thou art of greater force,
Then *Pharaoh's* troups of Charret-horse.
Thy cheekes, and necke made louely bee
With rowes of stone, and many a chaine:
And, wee gold-borders will ordaine,
Beset with siluer studs, for thee.

The second *Canticle.*

This Song *seemeth to set forth the mysterie of* Christ *his Incarnation, whereby the* Churches *first petition (mentioned in the former* Canticle*) is accomplished. And herein, these particulers appeare to be mystically expressed. His Birth and repose betweene the two* Testaments, *with his sweet and sanctifying operations. Secondly, the* Churches *acknowledgement of her* Redeemers *beauty, inuitency, and delightfulnesse; with how pleasant and incorrup ible an habitation, is prepared for those* Louers; *and what excellent priuiledges she hath by his fauor. Thirdly,* Christ *and his* Church *do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the* Spouses *spirituall lone-sicke passions are expressed. And lastly, (she hauing declared how she is enclosed in his embraces) there is warning giuen that their sweet vnion be not disturbed. This* Canticle *may be properly sung vpon the Feast of* Christs Natiuity, *or at any other time; we hauing first prepared our selues by a fruitfull meditating the particular mysteries of the* Song.

SONG. X.

Sing this as the ninth Song.

1

WHile that the *King* was at repast,
My *Spikenard* his perfumings cast;
And twixt my breasts repos'd my *Deare*:
My *Loue*, who is as sweet to me
As *Myrrh*, or *Camphire* bundles be,
Which at *Engaddi* Vineyards are.

2

Loe, thou art faire; loe, thou my *Loue*
Art faire, and eyed like the *Doue*:
Thou faire, and pleasant art my *Deare*.
And loe, our Bed with flowers is strow'd:
Our House is beam'd with Cædar wood;
And of the Firre, our Rafters are.

3

I am the *Rose* that *Sharon* yeelds,
The *Rose* and *Lilly* of the fields,
And flower of all the Dales below.
My *Loue* among the *Daughters* showes,
As when a sweet and beauteous *Rose*
Amid her bush of thornes doth grow.

Among

4

Among the *Sweets*, such is my *Deare*,
As doth an *Apple-tree* appeare,
Within a shrubby Forrest plac't.
I sate me downe beneath his shade,
(Whereto a great desire I had)
And sweet his fruit was to my taste.

5

He, to his *Banquet house* he bare,
Eu'n where his wine prouisions are:
And there, his *Loue* my banner was.

With *Flagons*, me from fainting stay;
With *Apples* comfort me, I pray;
For, I am sicke of *Loue* (alas)

6

My head with his left-hand he staid:
His right-hand ouer me he laid.
And by the Harts and Roes, (said she)
You Daughters of *Ierusalem*
Stirre not, (for you I charge by them)
Nor wake my *Loue* till pleas'd he be.

The third *Canticle.*

BY *contemplating this* Canticle, *we may be mystically informed of* Christs *calling his* Church *in the Apostles, and of her estate in the beginning of* Christianity, *when he went from place to place (as a Hinde ouer the Mountaines) to further the worke of our* Redemption; *wooing his* Disciples *(and in them his* Church) *to follow him, by shewing his* Diuinity *a little, and a little (as it were) through the* Grate, *and from behinde the* Wall *of his* Humanity. *Moreouer, the spring-like season of the* Gospell, *after the cloudy and Winter-like time vnder the* Law, *is here set forth. And then, the* Church *hauing petitioned, that the Curtaines of the Ceremoniall* Law *might be so drawne away, as that she may both heare and see her* Beloued *in his vnvailed perfections; she requesteth also, that the lie enemies of his* Vineyard *may be destroyed. She reioyceth likewise in their mutuall loues; and prayeth him that whilest the day of grace lasteth, she may on all occasions enioy his effectuall consolations. Lastly, the* Church *confesseth how blindly she sought* Christ *during the night of the* Law; *how diligently (and through what afflictions) she searched after him; how at length shee found him; where, also, and with what affections she entertained him: And so concludes as in the former* Canticle. *It ought therefore to be sung with reuerence, and consideration of the mysteries therein contained.*

SONG. XI.

Sing this as the fift Song.

1

I Heare my *Loue*: and him I see
Come leaping by the Mountaines there.
Loe, o're the Hillockes trippeth He;
And *Roe*, or *Stag-like*, doth appeare.
Loe, from behind the wall he pries:
Now, at the window-grate is he.
Now speakes my *Deare*, and saies, Arise
My *Loue*, my *Faire*, and come with me.

2

Loe, *Winter's* past, and comne the *Spring*,
The Raine is gone, the Weather cleare:
The season wooes the Birds to sing:
And on the Earth the flowers appeare.
The *Turtle* croweth in our Field:
Young Figs the Figge-tree downe doth weigh:
The blossom'd Vines a fauour yeeld,
Rise *Loue*, my *Faire*, and come away.

3

My *Done*, that art obscured, where
The *Rockes* darke staires doe thee insold:
Thy voice, (thy sweet voice) let me heare,
And Thee (that louely sight) behold.
Those *Foxes*-cubs the Vines that marre,
Goe take vs, whilst the Grapes be young:
My *Loue* am I; and mine's my *Deare*,
Who feeds the *Lily-flowers* among.

4

Whilst breake of Day, when shades depart,
Returne my *Well-beloued-One*;
Eu'n as a *Roe*, or lusty *Hart*,
That doth on *Bether* Mountaines runne.
For, him, that to my soule is deare,
Within my bed, by night I sought:
I sought; but him I found not there.
Thus; therefore with my selfe I thought:

5

I'le rise, and round the Citty wend,
Through Lanes, and open waies I'le goe,
That I my *soules-delight* may find.
So, there I sought, and mist him too.
The *Citty-watch* me lighted on;
Them askt I for my *soules-delight*:
And, somewhat past them being gone,
My *soules-beloued* found I straight.

6

Whom, thus in my embrace I caught:
And him forlooke I not, till he
Into my *Mothers* house I brought;
Her Chamber who conceiued me.
You Daughters of *Ierusalem*,
Stirre not (by field bred Harts and Roes)
For you I doe adiure by them:)
Nor wake my *Loue* till she dispose.

The fourth *Canticle.*

HEre, *the royall* Prophet, *first setteth* Christ *his going forth to preach the* Gospell, *metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his* Couch *(or resting place) meaning either the* Church, *or else that Bed of his Humanitie, which the holy Fathers and* Pastors *of the* Church *(as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Heretickes, and all the powers and terrors of the kingdome of darkenesse. Then he mystically describeth that* Palace, Throne, *or abiding-place of* Christ, *together with the glory of it, as well in regard of the precious mat-*

ter

ver all each seuerall part, as in respect of the forme and beauty of the whole Fabricke. And lastly, he exhorteth all the faithfull (vnder the name of the Daughters of Syon) *to contemplate seriously the excellent glory of* Christ, *when (by his incarnation) the* Deity *was espoused to the* Humanity. *In singing this, we are to recreate in what security, and glorious contentment, we shall enioy the embraces of our* Redeemer; *seeing his Bed & Place for entertainement of the Daughters of* Ierusalem (*that is, the soules of the faithfull*) *is so excellently built, and furnished, as this Allegory implyeth.*

SONG. XII.

Sing this to the fift Song.

WHat's he that from the Desert there,
Doth like those smoaky Pillars come,
Which from the Incense and the Myrrhe,
And all the Merchant spices fume?
His Bed (which loe, is *Salomons*)
Threescore stout men about it stand:
They are of *Israel's* valiant Ones;
And of all them with Swords in hand.

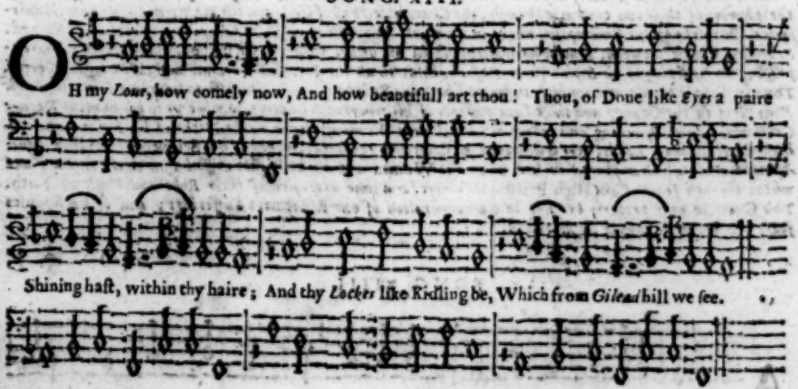
All those are men expert in fight;
And each one on his thigh doth weare
A sword, that terrours of the Night
May be forbid from comming there.
King *Salomon* a goodly place
With trees of *Libanon* did reare:
Each piller of it Silver was,
And Gold the bases of them were.

With purple cover'd he the same:
The pauement of it (thoroughout)
Oh Daughters of *Ierusalem*,
For you, which Charity is wrought.
Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold ye may:
That Crowne his Mother set on him,
When he a married man was made,
And in his heart contentment had.

The fift *Canticle.*

THat louelinesse which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull ouer humane affections.) The Holy Ghost *in this* Song of Songs, *hath thereby mystically expressed the* Churches *estate in her seuerall Ages: that so it might the better worke into our soules an apprehension, both of those excellent perfections* Christ *hath bestowed on his* Church, *and the better informe vs also of that vnspeakeable affection which he beareth vnto her. And it seemeth (the metaphors in this* Allegory *being expounded) that the state of the* Church *in her seuerall members is here described, with her* Louers *affection shewed towards her, about the time of the* Gospells *entrance; euen when our blessed* Sauiour *was abiding on the earth. But, the explanation of each seuerall* Metaphor *will be too large for this place; Nor will every capacity reach vnto the particular application of them. It may suffice therefore, if such doe (by an implicite Faith) sing these Mysteries, with a generall application of them to* Christ *and his* Church; *beleeuing themselues members of that louely* Spouse; *And that* Iesus Christ *is he, who in this* Song *professeth an entire affection, not onely to the whole* Mysticall body *of the faithfull, but euen to euery member of it in particular.*

SONG. XIII.



2

Like those Ewes thy *Teeth* do show,
Which in rowes from washing goe;
When among them there is none
Twinlesse, nor a barren one.

And thy *Lips* are of a red,
Like the Rosie-colour'd thread.

3

Speech becomming thee thou hast.

Vnderneath thy *Tresses* plac't
Are thy *Temples* (matchlesse faire)
Which o're (hadow'd with thy haire,
Like *Pomegranats* doe appeare,
When they eat asunder are.

4

To that *Fort* thy *Necke's* compar'd,
Which with Bulwarkes *Dauid* rear'd;
Where a thousand shields are hung,
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the Lilly growes.

5

While day-breake, and shades are gone,
To the Mountaines I will runne:
To that hill whence *Myrrhe* doth come,
And to that of *Libanum*.
Thou my *Loue* all beauty art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,
Come with me from *Libanum*:
From *Amana* turne thy sight,
Sheni's top, and *Hermons* height,
From the dennes of *Lyons* fell,
And the hils where *Leopards* dwell.

7

Thou, my *Sister*, thou art she,
Of my heart that robbeth me:
Thou, my *Spouse*, oh thou art she,
Of my heart that robbeth me
With one of thine eyes aspect,
And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
Those thy *Breasts* how faire they are!
Better be those Dugs of thine,
Then the most delitious wine:
And thine *Ointments* odours are,
Sweeter then all Spices farre.

9

Loue, thy *Lips* drop sweetnesse so,
As the Combs of Hony doe:
Thou hast vnderneath thy *Tongue*
Hony mixt with milke among,
And thy *Robes* doe sent as well,
As the *Frankincense* doth smell.

10

Thou, my *Sister*, and *espous'd*,
Art a *Garden*, fast enclos'd;
Walled-Spring, a Fountaine seal'd;
And the Plants thy Orchyard yeeld
Are of the *Pomegranat-tree*,
With those fruits that pleasant be.

11

Camphire there with *Nard* doth grow,
Nard commixt with *Crocus* too,
Calamus, and *Cinamom*,
With all trees of *Libanon*;
Sweetest *Aloes* and *Myrrhe*,
And all Spice that precious are.

12

All the *Gardens* eu'ry where,
Take their first beginning there.
There the precious *Fountaine* lies,
Whence all liuing waters rise:
Euen all those Streames that come
Running downe from *Libanum*.

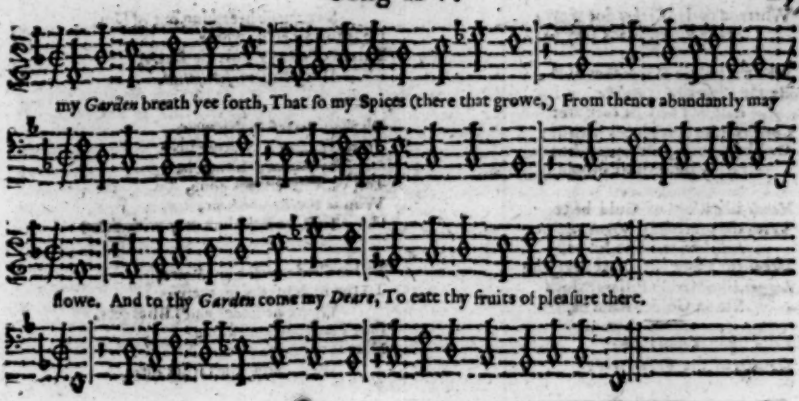
The sixt *Canticle*.

IN this Canticle *is mystically set forth the Death and Passion of* Iesus Christ; *from whence all the Sacraments and spiritual Graces, bestowed on the* Church, *tooke their beginning. First,* Christ *desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malicious Will of his Aduersaries, the worke of our Redemption might be wrought. To which purpose, the* Church *addeth also, her Request. Secondly,* Christ *sheweth, that he hath accomplished his owne, with the* Churches *desire therein: and expressing the fulfilling of his Bitter-sweet-Passion, inuiteth all the Faithfull to come and take benefite thereof. Thirdly, here is wondrous mooningly intimated, both our* Redeemers *watchfulnesse to secure vs (euen while his Body slept in the Graue) and those Loue passages of his, wherewith he came to woo vs in his humane Nature (as it were a Louer knocking and calling at his Beloueds Window) in the darke Night of his Passion, and vnhearted Afflictions. Lastly, here is described the* Churches *readinesse, to open to her* Beloued; *with that Loue-distemperature which appeared in her, when the* Women *and the* Disciples *missed him in the Graue; and when, through feare of the* High-Priests, *they were for a time dissolued of their Robe and Veyle of* Faith. *This* Canticle *may properly be sung in commemoration of our* Redeemers *Sufferings; and of his* Spouses *feare and sorrow, before his Resurrection.*

SONG. XIIII.

ARise thou *North-winde* from the North, And from the South, thou *Southwinde* blowe: Vpon

my



2

My Sister, and espoused-Perre,
Vnto my Garden I am come:
My Spice I gather'd with my Myrrhe:
I ate my Honey in the Combe,
And drunke my Wine with Milke among.
Come Friends, and Best-belou'd of me,
Come eate, and drinke, and merry be.

3

I slept, but yet my heart did wake:
It is my Loue I knocking heare:
It was his Voice, and thus he spake;
Come open vnto me, my Deare,
My Loue, my Doue, my Spotlesse-Perre:
For, with the Deaw my Head is dight;
My Lockes with droppings of the Night.

4

Loe, I haue now vndressed me:
Why should I clothe me, as before?
And since my feet cleane washed be,
Why should I soyle them any more?
Then, through the Crevice of the Doore
Appear'd the Hand of my Belou'd;
And towards him my Heart was mou'd.

5

I rose vnto my Loue to ope,
And from my Hands distilled Myrrhe;
Pure Myrrhe did from my fingers drop
Vpon the handles of the Barre.
But, then departed was my Deare.
When by his Voice I knew 'twas he,
My heart was like to faint in me.

6

I sought; but seene he could not be:
I call'd; but heard no answere sound.
The Citie-Watchmen met with me,
As they were walking of the Round,
And gaue me stripes, that made a wound:
Yea, they that watch and ward the Wall,
Eu'n they haue tooke away my Veyle.

The seuenth *Canticle.*

THe subiect of this Canticle *is an allegoricall expression of the Maiestie, Power, and Excellencie of* Christ, *and is in effect that which the* Church *of* Apostles *euangelically sung of him, after his Resurrection and Ascension. First, the* Bride *is introduced, adiuring the faithfull* Israelites, *that when they haue attained the knowledge of* Christ, *her* Spouse, *they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire against of the* Church *to know the excellencies of that Beloued of hers; and (by doubling the question) seeme to imply his two-fold perfection. Thirdly, the* Church *speedily answeres those that enquire after her* Spouse; *and, by describing his excellencie in his seuen principall Members, mystically notifieth his seuen-fold (spirituall perfection: whereupon to insist were not here conuenient. Lastly, the Faithfull crane the Churches direction, to helpe her finde him out; and receiue her gracious answere to that purpose. What is to be obserued in the vse of this* Hymne, *such as are ignorant are referred to that which is said before, in the fift* Canticle *of this* Song of Songs.

SONG. XV.

Sing this as the 13. Song.

1

OH! if him you happen on,
Who is my *Belouèd-one*,
Daughters of *Ierusalem*;
I adiure you, seriously,
To informe him, how that I
Sick am growne of loue for him.

2

Faire'st of all Women, tell
How thy *Louer* doth excell,
More then other Louers, doo.
Thy *Belouèd*, what is he,
More then other Louers be,
That thou do'st adiure vs so?

3

He, in whom I so delight,
Is the pureſt Red and White;
Of tenne thousands, Chiefe is he.
Like fine Gold, his *Head* doth show,

Whereon curled *Lockes* doe grow;
And a Raven-black they be.

4

Like the milkie Doves, that bide
By the Rivers, he is *Dy'd*:
Full, and fitly set they are:
Cheekes like Spicy-Beds hath he;
Or like flowres, that fayrest be:
Lippes like Lillies dropping *Myrrhe*.

5

Hands, like Rings of Gold beset
With the precious *Chrysolet*:
Belly'd like white *Iuorie*,
Wrought about with *Saphires* rich:
Legges, like Marble-Pillars, which
Set on Golden Bases be.

6

Fac'd like *Libanus* is he:
Goodly, as the *Cedar tree*:
Sweetnesse breathing out of him;
He is lovely ev'ry where.
This my *Friend* is, this my *Deare*,
Daughters of *Jerusalem*.

7

Oh thou *Fayrest* (ev'ry way)
Of all Women! whither may
Thy *Beloued* turned be?
Tell vs, whither he is gone,
Who is thy *Beloued-one*,
That we seeke him may with thee?

8

To his Garden went my *Deare*,
To the Beds of Spices there;
Where he feedes, and Lillies gets.
I my *Loues* am, and alone
Mine is my *Beloued-one*,
Who among the Lillies eates.

The eight *Canticle*.

Herein is contained a continuation of the Prayses of the Bride, *and of that ardent affection expressed by her* Beloued *in the first* Canticle: *yet, it is no vnnecessarie repetition. For, it seemeth to haue respect to the* Churches *estate, and the passages betweene her and* Christ *in another Age; euen when the* Gentiles *began to be called and vnited vnto the* Church *of the* Iewes; *according to what is desired in the first* Canticle. *And therefore, she is here compared to* Tyrzah *and* Ierusalem, *for louelynesse. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfulnesse of her Authoritie, is here also described. Moreouer, the feares and hinderances sustained in her first Persecutions, are here mystically showne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparent power. This we may sing, to remember vs of those graces God hath bestowed on his* Church; *to comfort our Soules also, with that dearenesse which* Christ *expresseth towards Her, of whom we are Members; and on diuerse other occasions, according as he that vseth it, hath capacitie to vnderstand and apply the same.*

SONG. XVI.

Sing this as the 13. *Song.*

1

BEautifull art thou, my *Deare*:
Thou as lovely art, as are
Tirzah, or *Ierusalem*,
(As the beautifull'st of them)
And as much thou mak'st afraid,
As arm'd Troupes with Flags display'd.

2

Turne away those eyes of thine;
Doe not fix them so on mine:
For, there beame forth from thy sight,
Sweets, that ouercome me quite:
And thy *Lockes* like Kidlings bee,
Which from *Gilead* Hill we see.

3

Like those Ewes thy *Teeth* doe show,
Which in rowes from washing goe,
When among them there is none,
Twin-lesse, nor a Barren-one.
And (within thy *Lookes*) thy *Browes*
Like the cut-*Pomegranate* showes.

4

There are with her sixtie *Queenes*:
There are eightie *Concubines*;
And the *Damsels* they possesse,
Are in number numberlesse.
But my *Doue* is all alone,
And an vndefiled one.

5

Shee's her *Mothers* onely *Deare*,
And her *Ioy*, that her did beare:
When the *Daughters* her survey'd,
That she blessed was, they sayd;
She was praysed of the *Queenes*,
And among the *Concubines*.

6

Who is shee (when forth shee goes)
That so like the *Morning* showes?
Beautifull, as is the *Moone*,
Purely bright, as is the *Sunne*;
And appearing full of dread,
Like an *Host* with Ensignes spread?

7

To the *Nut-yard* downe went I,
(And the Vales encrease to spie)
To behold the Vine-Buds come,
And to see Pomegranats bloome:
But the *Princes* Charrets did
Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
Turne, oh turne thee to our sight.
What, I pray, is that, which you
In the *Shulamite* would view,
But that (to appearance) the
Shewes like Troupes, that armed be?

The ninth *Canticle.*

Solomon, in the first part of this Canticle, *commending the* Churches *vniuersall Beautie in her seuerall parts, is vnderstood to haue respect to that time, after the Conuersion from* Paganisme, *wherein she was endowed and made louely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly receiued: Which States and Degrees are here mystically vnderstood, by the parts of a beautifull Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this* Hymne *expresseth the mutuall enterchange of Affections betweene the* Bride-groome, *and his* Bride; *and those sweet contentments they enioy in each others Loues. Lastly, here is set forth both the* Churches *desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publike and vndisturbed embraces, which they shall at length enioy. The first part hereof we ought so to sing, that it may remember vs to shun their blindnesse, who discerne not the beautie of Order and Degrees in the* Church. *The second part, puts vs in minde, that she is the Treasurer esse both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of* Christ *may be granted, meerely for the loue of him.*

SONG. XVII.

Sing this as the 9. Song.

1

THou *Daughter* of the Royall Line,
How comely are those *Feet* of thine,
When their beseeming *Shooes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by skilfull workmen are.

2

Thy *Nauell*, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull *Belly* showes
As doth a goodly heape of Wheat,
With Lillies round about beset;
And thy two *Breasts* like twinned Roes.

3

Thy *Necke* like some white Towre doth rise:
Like *Heshbon* Fish-Pooles are thine *Eyes*,
Which neere the Gate *Bath-rabbim* lye:
Thy *Nose* (which thee doth well-become)
Is like the Towre of *Libanum*,
Which on *Damascus* hath an eye.

4

Thy *Head* like Scarlet doth appeare:
The *Hayres* thereof like Purple are:
And in those Threads the *King* is bound.
Oh *Loue!* how wondrous faire art thou!
How perfect doe thy Pleasures show!
And how thy Ioyes in them abound!

5

Thou *Statur'd* art in Palme-tree-wise:
Thy *Breasts* like Clusters doe arise.
I said, into this *Palme* Ile goe;
My hold shall on her Branches be,
And those thy *Breasts* shall be to me
Like Clusters, that on Vines doe grow.

6

Thy *Nosthrills* sauor shall as well,
As newly-gather'd Fruits doe smell:
Thy *Speech* shall also rellish so,
As pureſt Wine, that for my Deare
Is fitting Drinke; and able were
To cause an old-mans Lippes to goe.

7

I my *Beloued's* am; and he
Hath his Affection set on me.
Come, *Well-beloued*, come away:
Into the Fields, let's walke along;
And there the *Villages* among,
Eu'n in the Countrey, we will stay.

8

We to the *Vines* betimes will goe,
And see, if they doe spring, or no;
Or, if the tender *Grapes* appeare.
We will moreouer, goe and see,
If the *Pomgranats* blossom'd bee:
And I my Loue will giue thee there.

9

Sweet smells the *Mandrakes* doe afford:
And we within our Gates are stor'd
Of all things that delightfull be;
Yea, whether new or old they are,
Prepared they be for my *Deare*;
And I haue layd them vp for thee.

10

Would as my *Brother* thou might'st be,
That suckt my *Mothers* Breast with me:
Oh, would it were no otherwise!
In publike then I thee would meet,
And giue thee Kisses in the street;
And none there is should thee despise.

11

Then I my selfe would for thee come,
And bring thee to my *Mothers* home:
Thou likewise should'st instruct me there.
And Wine, that is commixt with Spice,
(Sweet Wine of the *Pomegranat* Iuyce)
I would for thee, to drinke prepare.

12

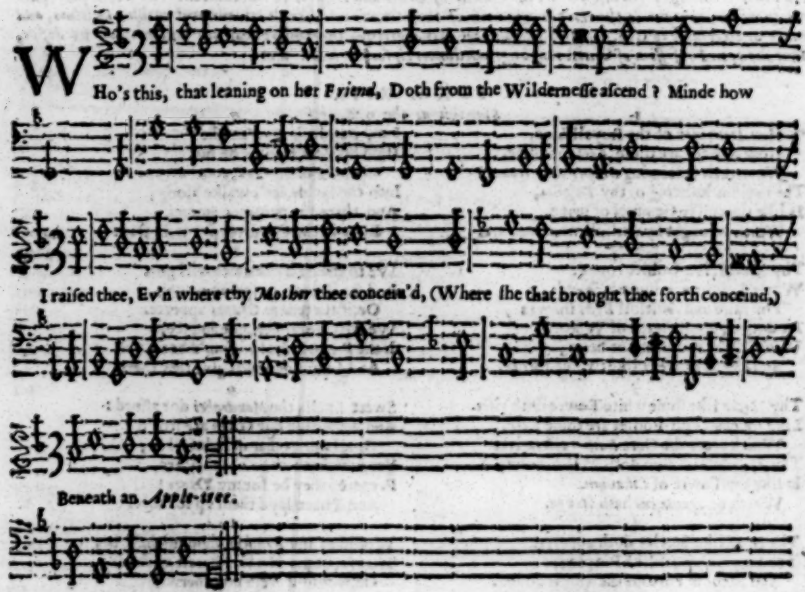
My *Head* with his left Hand he stayd:
His right Hand ouer me he layd;
And (being so embrac'd by him)
Said he, I charge you not displease,
Nor wake my *Loue*, vntill she please,
You Daughters of *Ierusalem*.

The tenth *Canticle.*

IN this last part of Solomons Song, *he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed vnto the* Church *after her great Persecutions; and expresseth it, by putting the question, who she was*

that came out of the Wildernesse, leaning on her Beloued. Secondly, he introduceth Christ, *putting the Humane Nature in remembrance, from what estate he had raysed it; and requiring the dearest of our Affections, in regard of the ardencie, vnquenchablenesse, and inestimable value of his loue. Thirdly,* (hauing remembred the Church *of the Affection due to him*) Christ *teacheth her the charitable care she ought to haue of others: and that she being brought into his fauour and protection, should seeke the preferment of her younger* Sister *also; euen the People, who haue not yet the Brests of Gods two* Testaments, *to nourish their Soules. Fourthly, the* Churches *true* Solomon, *or* Peace-maker (*meaning* Iesus Christ) *hauing a Vineyard in* Baal-hammon (*that is*) *wheresoeuer there are* People; *herein is declared the reward of such as are profitably imployed in that Vineyard. And lastly, the confirmation of* Christs *Marriage vpon the* Hills *of* Spice (*meaning Heauen*) *is hastened. In singing this* Canticle *we ought to meditate, what estate God hath raysed vs from; what Loue he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life; and what desire we should haue to the comforts of the World to come.*

SONG. XVIII.



2

Me in thy hart engrauen beare,
And Seale-like on thy handwriſt weare:
For, *Loue* is ſtrong as Death;
Fierce as the Graue is *Iealouſie*:
The coales thereof doe burning lye;
And furious flames it hath.

3

Much Water, cannot coole *Loues* flame:
No floods haue power to quench the ſame.
For *Loue* ſo high is priz'd,
That who to buy it would aſſay,
Though all his wealth he gaue away,
It would be all deſpis'd.

4

We haue A *Siſter* ſcarcely growne;
For, thee is ſuch a little one,
That yet no *Breaſts* hath ſhee.
What thing ſhall we now vndertake,
To doe for this our *Siſters* ſake,
If ſpoken for ſhe bee?

5

If that a *wall* ſhe doe appeare,
VVe *Turrets* vpon her will reare,
And *Pallaces* of plate;
And then with boords of *Cedar-tree*
Enclote, and fence her in will we,
If that ſhe be a *Gate*.

6

A *wall* already built I am;
And now my *Breaſts* vpon the ſame
Do Turret-like, ariſe:
Since when, as one that findeth reſt,
(And is of ſetled peace poſſeſt)
I ſeemed in his eyes.

7

A *Vineyard* hath King *Solomon*:
This vineyard is at *Baal-hamnon*,
Which he to *keepers* put:
And ev'ry one that therein wrought,
A thouſand ſiluer-peeces brought,
And gaue him for the fruite.

8

My *vineyard* which belongs to me,
Ev'n I my selfe doe oversee.
To thee, ô *Solomon*,
A thousand-fould doth appertaine;
And, those that keepe the same, shall gaine
Two hundred-fould, for one.

9

Thou, whol: abode the *Gardens* are,
(Thy Fellowes vnto thee give eare)
Cause me to heare thy voyce;
And let my *Loue* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.

The First Song of *Esay*.

Esay 5.

In this Song, the Prophet, *singing of* Christ *and his* Vineyard, *first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth sowre Grapes. Secondly, he summoneth their Consciences whom he covertly vpbraydeth, to be Iudges of Gods great loue, and their vnprofitablenesse. Thirdly, he sheweth, both how he intends to deale with his* Vineyard, *and who they are whom he pointeth out in this* Parable. *Now, seeing it hath befallen the* Iewes *according to this Prophetical* Hymne, *we are to make a two-fold vse in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forewarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate therein, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leaue vs also to be spoyled of our Aduersaries. For, in this* Parable *the Holy Spirit speaketh vnto euery Congregation who abuseth his Fauours. And doubtlesse, all such (as it hath fallen out in* Antioch, Laodicea, *and many other particular* Churches) *shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet showres of his Word, to be left to Thornes and Bryers, the Fruit of their owne naturall Corruptions.*

SONG. XIX.

Sing this to the fourteenth Song.

1

A Song of him, whom I loue best,
And of his *Vineyard* sing I will.
A *Vineyard* once my Loue possest,
VVell seated on a fruitefull hill:
He kept it close immured still:
The earth from stones he did refine,
And set it with the choisest *vine*.

2

He in the midst a *Fort* did reare;
A *Wine-presse* therein also wrought:
But, when he looke it Grapes should beare,
Those Grapes were wild-ones that it brought.
Ierusalem, come speake thy thought,
And you of *Iudah* Iudges be
Betwixt my *Vineyard* here and *Me*.

3

Vnto my *Vineyard* what could more
Performed be, then I haue done?
Yet, looking it should Grapes haue bore,
Sauc wild-ones, it afforded none.
But goe to, (let it now alone)
Resolu'd I am to shew you too,
What with my *Vineyard* I will doe.

4

The *Hedge* I will remoue from thence,
That what so will deuoure it may:
I downe will breake the *Walled-fence*,
And through it make a *trodden* way;
Yea, all of it, I waste will lay.
To dig or dresse it none shall care;
But, Thornes and Bryers, it shall beare.

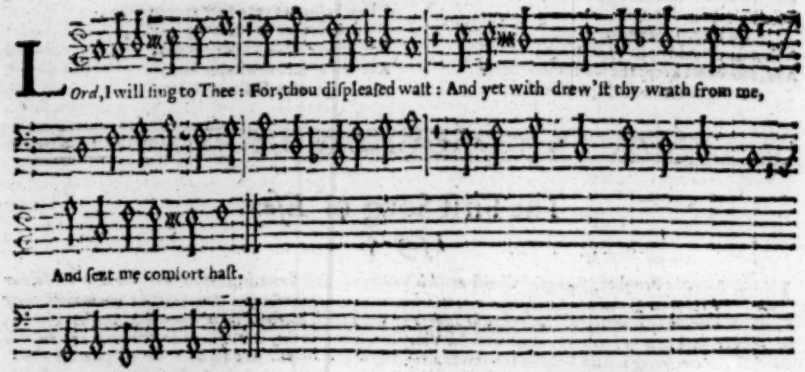
5

The Clouds I also will compell,
That there no raine descend for this.
For loe, the House of *Israel*
The *Lord* of Armies *Vineyard* is:
And *Iudah* is that *Plant* of his,
That *Pleasant-one*, who forth hath brought
Oppression, when he Iudgment sought.
He, seeking *Iustice*, found therein,
In lieu thereof, a *Crying* sinne.

The Second Song of *Esay*. *Esay* 12.

Isaiah, hauing a little before prophecyed of the Incarnation of Iesus Christ, *and the excellencie of his Kingdome; doth in this* Hymne *praise him for his Mercie; and foreshewes the* Church *also, what her* Song *should be in that day of her Redemption. The principall contet is hereof are these: A Confession of Gods mercie; A prediction concerning the Sacrament of* Baptisme; *and an exhortation to a ioyfull Thanks giving. This* Song *the* Church *should still sing to the honour of* Iesus Christ *for our Redemption. Yea, in regard the* Prophet (*forseeing the good Cause we should haue to make vse thereof*) *hath prophecied it should be the Churches* Hymne. *It seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Sauiours* Natiuitie; *Or whensoeuer we shall be mooued to praise God in memorizing the gracious Comforts promised vs by his Prophets, and fulfilled by his owne comming: And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.*

SONG. XX.



LOrd, I will sing to Thee: For, thou displeased wast: And yet with drew'st thy wrath from me,
And sent me comfort hast.

Thou art my health, on whom
A feareless Trust I lay:
For thou oh Lord, thou art become
My Strength, my Song, my Stay.

2

And with reioycing now,
Sweet waters we conuay
Forth of those *Springs*, whence Life doth flow;
And thus we therefore say,
Oh, sing vnto the *Lord*:
His *Name* and workes proclaime:
Yea, to the People beare record,
That glorious is his *Name*.

3

Vnto the *Lord*, Oh sing!
For, wonders he hath done;
And many a renowned thing,
Which through the Earth is knowne.
Oh, sing aloud all ye,
On *Syon* Hill that dwell!
For, lo, Thy *Holy-One* in thee
Is great, oh *Israel*.

The third *Song* of *Esay*. Esa. 26.

ESay *composed this* Song *to comfort the* Israelites *in their Captiuity; to strengthen their patience in affliction; and settle their confidence on the promises of God. First, it remembreth them, that God's protection being euery where as auaileable as a defenced Citie, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sin shall bee ouerthrown; and that the faithfull are resolued to flye vnto their* Redeemer, *and awaite his pleasure in their chastisements. Thirdly, hee singeth the vtter desolation of* Tirants; *the increase of the* Church; *her afflictions; her deliuerance; and the resurrection from death through* Christ. *Lastly, the* Faithfull *are exhorted to attend patiently on the* Lord *their Sauiour, who will come shortly to iudgment, and take account for the blood of his* Saints. *This Song is made in the person of the* Church, *and may bee sung to comfort and confirme vs in all our chastisements and persecutions; by bringing to our consideration the short time of our endurance, and the certainty of our* Redeemers *comming. It may bee vsed also to praise God, both for his Iustice and Mercy.*

SONG. XXI.

Sing this at the third Song.

1

A *Citie* now we haue obtain'd,
VVhere strong defences are;
And God, *Saluation* hath ordain'd,
For VValls and Bulwarkes there:
The *Gates* thereof wide open yee,
That such as iustly doe,
(And those that Truths obseruers bee)
May enter thereinto.

2

There thou in peace wilt keepe them sure,
VVhose thoughts well grounded bee;
In peace that euer shall endure,
Beause they trusted thee.
For euer therefore on the Lord,
VVithout distrust, depend.
For in the *Lord*, th'eternall *Lord*,
Is strength that hath no end.

3

He makes the lofty *Citie* yeeld,
And her proud Dwellers bow:
He laies it leuell with the field,
Eu'n with the dust below.
Their feete that are in want and care,
Their feet thereon shall treade:
Their way is right that righteous are,
And thou their path dost heed.

4

Vpon thy course of iudgments wee,
Oh *Lord*, attending were;
And to record thy *name* and Thee,
Our soules desirous are:
On thee our minds with strong desire,
Are fixed in the night;
And after thee our hearts enquire,
Before the morning light.

5. For

5

For, when thy righteous Iudgments are
Vpon the earth discern'd,
By those that doe inhabite there,
Vprightnesse shall bee learn'd:
Yet Sinners for no terrour will
Iust dealing vnderstand,
But in their sinnes continue still,
Amid the *holy-Land*.

6

To seeke the Glory of the *Lord*,
They vnregardfull bee;
And thy aduanced hand, Oh Lord,
They will not daigne to see:
But they shall see, and see with shame,
That beare thy people spight;
Yea, from thy foes shall come a flame,
Which will deuoure them quite.

7

Then, *Lord*, for vs thou wilt procure,
That wee in peace may bee;
Because that cu'rie worke of our
Is wrought for vs by Thee.
And, *Lord* our God, though wee are brought
To other Lords in thrall;
Of thee alone shall bee our thought,
Vpon thy *Name* to call.

8

They are deceast, and neuer shall
Renewed life obtaine:
They die, and shall not rise at all,
To tyrannize againe.
For thou didst visit them therefore,
And wide dispersit them hast,
That so their fame, for euermore,
May wholly bee defac't.

9

But, *Lord*, encreast thy *People* are;
Encreast they are by thee;
And thou art glorifide as farre,
As earths wide Limits bee.
For, *Lord*, in their distresses, when
Thy rod on them was laid,
They vnto thee did hasten then,
And without ceasing praid.

10

As one with childe is pain'd, when as
Her throwes of Bearing bee,
And cries in pangues (before thy face)
Oh *Lord*, so fared wee:
Wee haue conceiu'd, and for a birth
Of winde haue pained beene:
The world's vnsafe, and still on earth
They thriue that dwell therein.

11

Thy *Dead* shall liue, and rise againe
With my dead-Body shall:
Oh you, that in the dust remaine,
Awake and sing you all!
For as the deaw doth hearbs renewe,
That buried seem'd before;
So earth shall through thy heauenly deawe,
Her *Dead* to life restore.

12

My *People* to thy Chambers fare:
Shut close the doore to thee;
And stay a while (a moment there)
Till past the fury bee.
For lo, the Lord doth now arise;
Hee commeth from his place,
To punish their impieties,
VVho now the world possesse.

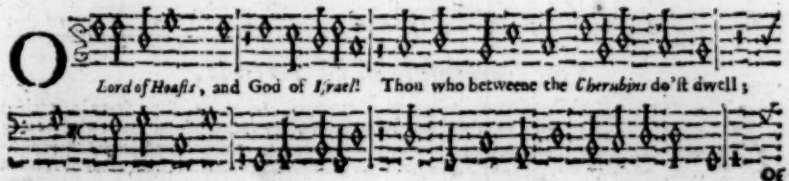
13

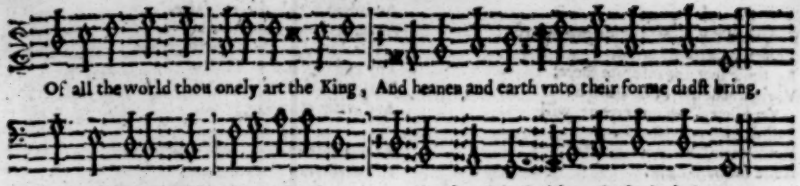
The Earth that blood discouer shall,
VVhich is in her conceal'd;
And bring to light those murthers all,
Which yet are vnreueal'd.

The Praier of *Hezekiah*. Esay 37. 15.

IN this Praier Hezekiah, *hauing first acknowledged Gods Maiestie and almightie power, desires him both to heare and consider his Aduersaries blasphemie. Then (to manifest the necessitie of his present assistance) vrgeth the power his Foe had obtained ouer such as trued not the true God. And, as it seemeth, importunes deliuerance, not so much in regard of his owne safety, as that the* Blasphemer, *and all the world might know the differēce betweene the* Lords *power, and the arrogant brags of men. This* Song *may be vsed, whensoeuer the* Turke, *or any other great Aduersary (preuailing against false Worshippers) shall thereupon grow insolent, and threaten Gods* Church *also: as if, in despight of him, he had formerly preuailed by his owne strength. For the name of* Sennacherib *may be mystically applied to any such enemie. We may vse this* Hymne *also, against those secret blasphemies, which the Deuill whispers vnto our soules; or, when by temptations hee seekes to driue vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue been in as good assurance as we. For, tis indeede, that mysticall* Assyrian *Prince, who hath ouerthrowne whole Countries and Nations, with their* Gods, *in whom they trusted: Such as are these;* Temporall power, Riches, Superstitious worship, Carnall wisdome, Idols, &c. *which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.*

SONG XXII.





Of all the world thou onely art the King, And heaven and earth vnto their forme didst bring.

Lord bowe thine eare; to heare attentiue bee;
Liſt vp thine eies, and daigne, Oh *Lord*, to ſee
VVhat words *Senacherib* hath caſt abroad,
And his proud Meſſage to the liuing *God*.

2

Lord, true it is, that Lands and Kingdomes all
Are to the King of *Aſſur* brought in thrall:
Yea, hee their *Gods* into the fire hath throwne;
For *Gods* they were not, but of wood and ſtone.
Mans worke they were, & men deſtroi'd them haue.
Vs therefore from his power vouchſafe to ſaue,
That all the Kingdoms of the world may ſee,
That thou art God, that onelie thou art hee.

Hezekiahs thankſgiuing, Eſay 38. 10.

HEzekiah, *hauing beene ſicke and recouered, made this* Song of Thanſgiuing: *And ſetteth forth the merrit of God by conſidering theſe particulars: The time of his age; the feares of his ſoule; the rooting out of his poſteritie; the violence of his diſeaſe; and the forgiuenesſe of his ſinnes, added to the reſtoring of his health. Then (ſeeming to haue entred into a ſerious conſideration of all this) hee confeſſeth who moſt are bound to praiſe God; and voweth this Deliuerance to euerlaſting memorie. This* Song *may bee vſed after deliuerance from temporall ſickneſſe: But in the principall ſenſe it is a ſpeciall thankſgiuing, for that cure which* Ieſus Chriſt *wrought vpon the* humane Nature, *being in danger of euerlaſting perdition. For,* Hezekiah, *which ſignifieth,* helped of the Lord, *typified Mankind, labouring vnder the ſickneſſe of ſinne and death.* Iſaiah, *who brought the medicine that cured him (and is interpreted)* The ſaluation of the Lord, *figured our bleſſed* Redeemer, *by whom the* humane Nature *is reſtored; and whoſe ſending into the world, was myſtically ſhewed by the Miracle of the* Sunnes *retrogradation. To praiſe God for that myſterie therefore (the circumſtances being well conſidered) this* Hymne *ſeemeth very proper; and, doubtleſſe, for this cauſe it was partly preſerued for theſe our times; and ought often and heartily to bee ſung to that purpoſe.*

SONG. XXIII.

Sing this as the fourth Song.

1

WHen I ſuppos'd my time was at an end,
Thus to my ſelfe I did my ſelfe bemone:
Now to the gates of Hell I muſt deſcend;
For all the remnant of my yeares are gone:
The *Lord* (ſaid I) where now the liuing bee,
Nor man on earth ſhall *I* for euer ſee.

2

As when a *Shepheard* hath remou'd his Tent,
Or as a *Weauers* ſhuttle ſlips away;
Right ſo my Dwelling, and my Yeares were ſpent;
And ſo my ſickneſſe did my life decaie.
Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, hee ſo Lion-like my bones did breake,
That I ſcarce thought to liue another day:
A noiſe I did like *Cranes* or *Swallowes* make,
And as the *Turtle* I lamenting laie.
Then, with vp-liſted eie-lids, thus I ſpake;
Oh *Lord*, on mee oppreſſed mercie take.

4

VVhat ſhall I ſaie? Hee did his promiſe giue;
And as hee promis'd he performed it.
And therefore I will neuer whilſt I liue,
Thoſe bitter paſſions of my ſoule forget:
Yea, thoſe that liue, and thoſe vnborn ſhall know
VVhat liſe and reſt thou didſt on mee beſtowe.

5

My former Pleaſures Sorrowes were become:
But, in that loue which to my ſoule thou haſt:
The Graue, that all deuoures, thou kepſt me from;
And didſt my errors all behinde the caſt.
For, nor the *Graue*, nor *Death* can honour Thee;
Nor hope they for thy *Truth* that buried bee.

6

Oh! hee that liues, that liues as I doe now;
Eu'n hee it is that ſhall thy praiſe declare.
Thy *Truth* the Father to his Seede ſhall ſhowe,
And how thou mee, Oh *Lord*, haſt daign'd to ſpare.
Yea *Lord*, for this I will throughout my daies,
Make muſicke in thy houſe, vnto thy praiſe.

The *Lamentations* of *Ieremie*.

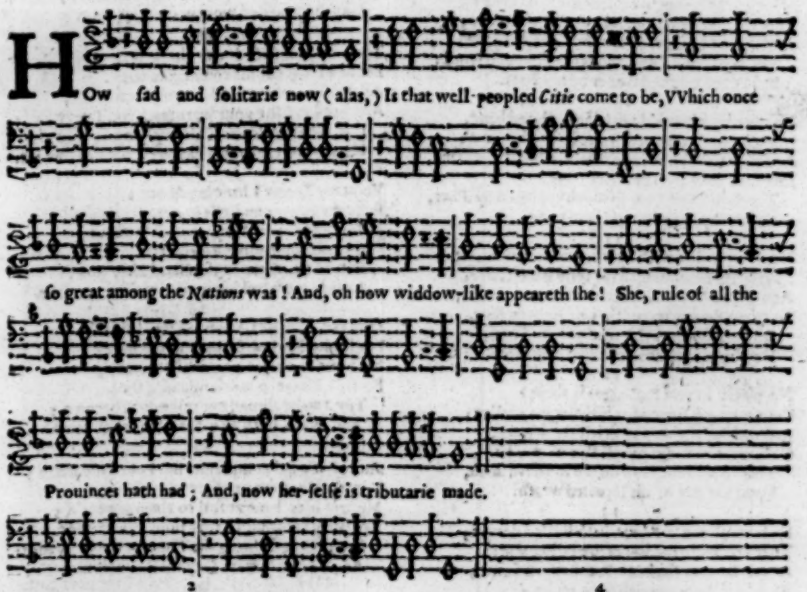
ASvſefull as any part of the Old *Teſtament*, for theſe preſent Times (nigh fallen aſleepe in ſecuritie) are theſe *Elegiacall Odes*. For they bring many things to our conſideration. Firſt, what we may and ſhould lament for. Secondly, how carefull we ought to be of the *Common-wealths* proſperitie; becauſe, if that goe to ruine, the particular *Church* therein cheriſhed muſt needs be afflicted alſo,

alſo, and Gods worſhip hindred. Thirdly, they teach vs that the ouerthrowe of *Kingdomes*, and *Empires*, followes the abuſe or neglect of *Religion*; and that, Sinne being the only Cauſe thereof, we ought to endure our Chaſtiſements without murmuring againſt God. Fourthly, they warne vs, not to abuſe Gods merciſull long-ſuffring. Fifthly, they perſwade vs, to commiſſerate and pray for the *Church*, and our Brethren in calamitie, and not to deſpiſe them in their humiliations. Sixthly, they learne vs, not to iudge the truth of *Profeſſions* by thoſe Afflictions God laies vpon particular *Churches*, ſeeing the *Iewes* Religion was the *Truth*, and thoſe Idolaters, who led them into Captiuitie. Seuenthly, they ſhew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (no nor Gods former reſpect thereunto) ſhall priuiledge it from deſtruction, if it continue in abuſing his grace. And laſtly, they (as it were limiting our ſorrowes) mind vs to caſt our eyes on the mercies of God, and to make ſuch vſe of his Chaſtiſements, as may turne our *Lamentations* into *Songs of Ioy*.

Lament. 1.

THis Elegie, *firſt bewaileth, in generall Termes, that Calamitie and deſtruction of* Iudah *and* Ieruſalem, *which is afterward more particularly mentioned. Secondly, it makes a confeſſion of their manifold ſinnes committed; and is full of many paſſionate and penitentiall complaints; Iuſtifying the* Lord *in his Iudgements, and confeſſing the vanitie of humane Conſolations. Laſtly, it containeth a ſhort prayer for Gods mercie, and a Diuine prediction of thoſe Iudgements which will fall on them, by whom his people haue beene afflicted. This* Elegie *may be ſung, whenſoeuer any generall Calamitie falleth on the* Common wealth *in which we liue, we hauing firſt conſidered and applyed the particular Circumſtances, as there ſhall be cauſe. We may ſing it alſo* Hiſtorically, *to memorize the Iuſtice of God, and the miſerable Deſolations of* Iudah *&* Ieruſalem *recorded for our example.*

SONG. XXIIII



2

All night ſhe maketh ſuch exceſſiue mone,
That downe her Cheekes a flood of Teares doth (flow;
And yet, among her *Louers*, there is none,
That Conſolation doth on her beſtow.
For, they that once her *Louers* did appeare,
Now turned Foes, and Faithleſſe to her are.

3

Now *Iudah* in Captiuitie complaines,
That (others) heretofore ſo much oppreſt:
For her falſe ſeruice, She her-ſelfe remaines
Among thoſe Heathens, where ſhe finds no reſt:
And apprehended in a Streait is ſhe,
By thoſe that perſecutors of her be.

4

The verie *wayes* of *Syon* doe lament:
The *Gates* thereof, their louelineſſe deplore;
Becauſe that no man commeth to frequent
Her ſolemne *Feſtiuals*, as heretofore:
Her *Prieſts* doe ſigh; Her tender *Virgines* be
Vncomfortable left; And ſo is *She*.

5

Her aduerſaries are become her *Chiefes*:
On high exalted thoſe that hate her are:
And *God* hath brought vpon her all thoſe griefes;
Becauſe ſo many her tranſgreſſions were:
Her *Children* driuen from her by the Foe,
Before him into loathed Thraldome goe.

6 From

6

From *Syon*-Daughter (once without compare)
Now all her matchlesse Louelinesse is gone:
And like those chased Harts her *Princes* fare,
Who seeke for posture, and can find out none:
So, (of their strength depriu'd, & fainting nigh)
Before their abler Foes they seebly flye.

7

Ierusalem now thinkes vpon her Crymes,
And cals to mind, (amid her present woes)
The pleasures she enioy'd in former times,
Till first she was surprized by her Foes;
And how, (when they perceiued her forlorne)
They at her holy *Sabaths* made a scorne.

8

Ierusalem's Transgressions many were,
And therefore is it she disdained lies:
Those, who in former Times haue honor'd her,
Her basenesse now behold, and her despise;
Yea, She Her-selfe doth sit bewailing this;
And of Her-selfe Her-selfe ashamed is.

9

Her owne vncleanneſſe in her skirt she bore;
Not then beleeuing what her end would be:
This great destruction, falls on her therefore;
And none to helpe, or comfort her, hath she.
Oh, heed thou, *Lord*, and pittie thou my woes:
For, I am triumpht-ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,
Her Things that Sacred were, before her face;
And they whose entrance thou did'st countermand,
Intruded haue into her *Holy-place*:
Those, that were not so much approu'd by Thee,
As of thy *Congregation* held to be.

11

Her People doe with sighes, and sorrowes, get
That little Bread, which for reliefe they haue;
And giue away their precious things for meat,
So to procure wherewith their liues to saue.
Oh *Lord* consider this, and ponder Thou,
How vile, and how deiected I am now.

12

No pittie in you *Passengers* is there?
Your eyes, oh somewhat hitherward encline;
And marke, if euer any griefe there were,
Or sorrow that did equall this of mine:
This, which the *Lord* on me inflicted hath,
Vpon the day of his incensed wrath.

13

He from aboue a *Flame* hath hurled downe;
That kindles in my bones preuailing fire:
A *Net* he ouer both my Feet hath throwne,
By which I am compelled to retire;
And he hath made me a *Forsaken-one*,
To sit, and weepe out all the day alone.

14

The heanie Yoke of my Transgressions now,
His hand hath wreathed, and vpon me laid:
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.
For, me to those the *Lord* hath giuen o're,
Whose hands will hold me fast for euermore.

15

The *Lord* hath trampled vndemeath their Feet,
Eu'n all the Mightie, in the mid'st of Me:
A great Assembly he hath caus'd to meet,
That all my ablest men might slaughtred be;
And *Iudah*'s Virgin-Daughter treads vpon,
As in a Wine-presse Grapes are troden on.

16

For this (alas) thus weepe I; And mine eyes,
Mine eyes drop water thus; because that he,
On whose assistance my sad Soule relies,
In my distresse is farre away from me;
Eu'n while (because of my preuailing Foe)
My *Children* are compell'd from me to goe.

17

In vaine hath *Syon* stretched forth her hand;
For, none vnto her succour draweth nigh;
Because the *Lord* hath giuen in command,
That *Iacobs* Foes should round about her lie;
And poore *Ierusalem*, among them there,
Like some defiled woman doth appeare.

18

The *Lord* is iustified nay-the-lesse,
Because I did not his commands obey.
All *Nations* therefore heare my heauinesse,
And heed it (for your warning) you I pray.
For, into thraldome (through my Follies) be
My *Virgins*, and my *Youngmen* borne from me.

19

Vpon my *Louers* I haue cryed out;
But they my groundlesse hopes deceaued all:
I for my reu'rend *Priests* enquir'd about;
I also did vpon mine *Elders* call:
But, in the Citie vp the Ghost they gaue,
As they were seeking meat their liues to saue.

20

Oh *Lord*, take pittie now on my distresse:
For lo, my Soule distemper'd is in me:
My heart is ouercome with heauinesse;
Because I haue so much offended thee.
Thy *Sword* abroad my raine doth become;
And *Death* doth also threaten me at home.

21

And of my sad complaints my Foes haue heard;
But to afford me comfort there is none.
My troubles haue at full to them appear'd;
Yet they are ioyfull, that thou so hast done.
But thou wilt bring the Time set down by thee;
And then in sorrow they shall equall me.

22

Then shal those soule Offences they haue wrought,
Before thy presence be remembred all;
And what soe're my Sinnes on me haue brought,
(For their Transgressions) vpon them shall fall.
For, so my sighings multiplied be,
That therewithall my heart is faint in me.

Lament. 2.

IN this Elegie *the* Prophet *vseth a verie pathetical exordium, the better to awaken the peoples consideration, and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall termes,*

Teares, by comparing their estate to the miserable condition of one fallen from the glorie of Heaven, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall & Ecclesiastical Government, which they formerly enjoyed. Afterwards he descends to particulars; As, the destruction of their Palaces, Forts, Temple, Wals, and Gates; the prophaning of their Sabaeths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproches they sustained &c. All which acknowledging to be the just Iudgements of God, he admoneth them not to hearken to the delusions of their false Prophets, but to returne unto the Lord by teares and hearty repentance. For the Vse and Application, see what hath beene said before in the former Elegie.

SONG. XXV.

Sing this as the 24. Song.

1

HOw darke, and how beclowded (In his wrath)
The *Lord* hath caused *Syon* to appeare!
How *Isr'els* beautie he obscured hath,
As if throwne down from heav'n to earth he were!
Oh why is his displeasure growne so hot?
And why hath he his Foot-stoole so forgot?

2

The *Lord* all *Syons* dwellings hath laid wast;
And, in so doing, he no sparing made:
For in his anger to the ground he cast
The strongest Holds, that *Iudah's-Daughter* had:
Them, & their *Kingdome* he to ground doth send,
And all the *Princes* of it doth suspend.

3

When at the highest his displeasure was,
From *Isr'el* all his horne of strength he broke;
And from before his aduersaries face,
His *Right-hand* (that restrained him) he tooke;
Yea, he in *Iacob* kindled such a flame,
As round about hath quite consum'd the same.

4

His Bow he as an Aduersarie bent,
And by his *Right-hand* he did plainly shew,
He drew it with an Enemies intent:
For, all that were the fairest Markes he slew:
In *Syons* Tabernacle this was done;
Ea'n there the fire of his displeasure shone.

5

The *Lord* himselfe is he that was the Foe:
By him is *Isr'el* thus to ruine gone:
His Palaces he ouerturned so;
And He his Holds of strength hath ouerthrowne:
Eu'n He it is, from whom it doth arise,
That *Isr'els* Daughter thus lamenting lies.

6

His *Tabernacle*, Garden-like that was,
The *Lord* with violence hath tooke away:
He hath destroyed his *Assembling-place*;
And there, nor *Feasts*, nor *Sabbaths* now haue they:
No not in *Syon*. For, in his fierce wrath,
He both their *King* and *Priests* reiected hath.

7

The *Lord* his holy *Altar* doth forgoe;
His *Sanctuarie* he hath quite despis'd.
Yea, by his meere assistance hath our Foe
The Bulwarkes of our Palaces surpriz'd;
And in the *Lords* owne *House* rude Noises are
As loud, as heretofore his Praises were.

8

The *Lord* his thought did purposely encline,
The Wals of *Syon* should be ouerthrowne:
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe.
And so the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

9

Her *Gates* in heapes of Earth obscured are;
The *Barres* of them in peeces broke hath he:
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophets* haue,
That from the *Lord* a vision doth receiue.

10

In silence, seated on the lowly ground,
The *Senators* of *Syons-Daughter* are:
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare;
Yea, on the Earth, in a distressed-wise,
Ierusalem's young Virgins fixe their eyes.

11

And for because my *People* suffer this,
Mine eyes with much lamenting dimmed grow:
Each part within me out of quiet is;
And on the ground my Liuer forth I throw;
When as mine Eyes with so sad Obiects meet;
As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat;
Oh where shall we haue meat and drink: they crie:
And in the Citie, while they food entreat,
They swoune, like them that deadly-wounded lie:
And some of them their Soules did breath away,
As in the Mothers bosome starv'd they lay.

13

Ierusalem, for thee what can I say?
Or vnto what maist thou resembled be?
Oh! whereunto, that comfort thee I may,
Thou *Syons-Daughter*, shall I liken thee?
For, as the *Sea's*, so great thy Breaches are:
And to repaire them then; Ah who is there!

14

Thou by thy *Prophets* hast deluded beene;
And foolish Visions they for thee haue sought.
For, they reuealed not to thee thy Sinne,
To turne away the thraldome it hath brought:
But lying Prophecies they sought for thee;
VVhich of thy sad exile the Causes be.

15

And those, thou Daughter of *Ierusalem*,
That on occasions passe along this way,
VVith clapping hands, and hissings, thee contemne;
And nodding at Thee, thus in scorne they say;
Is this the Citie men did once behight,
The Flowre of Beautie, and the Worlds Delight?

16

Thy Aduersaries (eu'rie one of them)
Their mouthes haue op'ned at thee, to thy shame:
They hisse, and gnash at Thee, *Ierusalem*;
We, we (say they) haue quite destroy'd the same:
This, is that day hath long expected beene,
Now commeth it, and we the same haue seene.

17

But, this the *Lord* decreed, and brought to passe:
He, to make good that word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take:
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Syons-Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry:
Downe, like a Riuer, cause thy teares to raine,
And, let them neither Day nor Night be dry.
Seeke neither sleepe, thy body to suffice,
Nor slumber for the Apples of thine eyes.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord* Almightie Cry:
Before him let thy Heart like water run,
And lift thou vp to him thy Hands' on high,
Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

20

And thou, oh *Lord*; Oh be thou pleas'd to see,
And think on whō thy Iudgments thou hast thrown:
Shall Women fed with their owne Issue be,
And Children, that a span are scarcely growne?
Shall thus thy *Priests* & *Prophets*, *Lord*, be slaine,
As in thy *Sanctuary* they remaine?

21

Nor Youth, nor Age, is from the slaughter free;
For, in the Streets, lie Young, and Old, and all:
My Virgins, and my Young men, murthered be;
Eu'n both beneath the Sword together fall.
Thou, in thy Day of Wrath, such hauocke mad'st,
That in deuouring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,
As if that summond to some Feast they were:
Who in thy Day of Wrath did round enclose,
And shut me so, that none escaped are:
Yea, those that hate me, them consumed haue,
To whom I nourishment, and breeding gaue.

Lament. 3.

HEre the Prophet Ieremie, *hauing contemplated his owne afflictions, with the destruction of* Iudah *and* Ierusalem, *seemeth by that materiall* Obiect; *to haue raised his apprehension higher, and by the spirit of* Prophesie, *both to foresee the particular sufferings of* Iesus Christ, *and to become sensible also, of those great afflictions which the* Church *militant (his mysticall Body) should bee exercised withall. And in this most passionate* Elegie, *either in his owne person bewaileth it; or else personates* Iesus Christ, *the head of that mysticall Bodie, taking vpon himselfe those punishments, with that heauy burthen of Gods wrath, & that vnspeakeable sorrow, which mankind had otherwise beene ouerwhelmed withall. In breefe, this* Elegie *containes an expression of Gods heauie anger for our sinne; the seueritie and bitternesse of his Iudgments; the greatnesse of his mercies; the hope and patience of the faithfull in all afflictions; the vnwillingnesse of God to punish; the heartie repentance of his people; and a propheticall imprecation concerning the enemies of the spirituall* Ierusalem. *This may bee sung to moue and stirre vs vp with a feeling of our* Redeemers *Passion; to remember vs of our miserable condition through sinne; to moue vs to repentance; and to comfort and instruct vs amid our afflictions.*

SONG XXVI.

Sing this as the twentie fourth Song.

1

I Am the *Man*, who (scourged in his wrath)
Haue in all sorrows throughly tried beene:
Into obscuritie hee led mee hath:
Hee brought mee thither, where no light is seene:
And so aduerse, himselfe to mee he showes,
That all the day his hand doth mee oppose.

2

My *flesh* and *skinne* with age hee tried out:
Hee bruiz'd my bones, as they had broken beene:
Hee with a *Wall* enclosed mee about:
With cares and labours he hath shut mee in:
And mee to such a place of darknesse led,
As those are in, that bee for euer dead.

3

Hee shut mee where I found no passage out;
And there my heauy chaines vpon mee laide.
Moreouer, though I loudly cried out,
Hee tooke no heede at all for what I praid:
My *Way*, with hewed stonnes hee stopped hath,
And left me wandring, in a winding path.

4

Hee was to mee like some way laying *Beare*,
Or as a *Lyon* that doth lurke vnseene:
My course hee hindring, mee in peeces tare,
Till I quite ruin'd and laid waste had beene:
His *Bow* hee bended, and that being bent,
I was the marke, at which his *Arrow* went.

5

His Arrowes from his *Quiuer* forth hee caught,
And through my verie Reines he made them passe:
Eu'n mine owne people set mee then at naught;
And all the day their *sporting-Song* I was:
From him my fill of bitternesse I had; (made.
And me with Wormwood likewise drunk he

6

With stones my teeth hee all to peeces brake:
Hee dust and ashes ouer mee hath strowne:
All rest hee from my weary soule did take,
As if contentment I had neuer none.
And then I cried; *Oh, I am vndone;*
All my dependance on the Lord *is gone.*

Oh

7
Oh, minde thou my afflictions, and my care;
My miseries, my Wormewood, and my Gall:
For, they still fresh in my remembrance are;
And downe in mee my humbled soule doth fall.
I this forget not, and when this I minde,
Some helpe againe, I doe beginne to finde,

8
It is thy mercy, *Lord*, that wee now bee:
For, had thy pittie failde, not one had liu'd:
The faithfulneſſe is great that is in Thee;
And eu'ry morning it is new reuiu'd.
And *Lord*, such claim my soule vnto thee laies,
That thee will euer trust in thee, shee saies.

9
For, thou art kinde to those that worke thy will;
And, to their soules that after thee attend.
Good therfore is it, that in quiet still
Wee hope that safety, which thou, *Lord*, wilt send.
And happie hee, that timely doth enure
His youthfull necke the burthen to endure.

10
Hee down will sit alone, and nothing say;
But, since 'tis cast vpon him, beare it out.
(Yea, though his mouth vpon the dust they lay)
And, while there may be hope, will not misdoubt.
His cheeke to him that smiteth, offers hee;
And is content, though he reuiled bee.

11
For, sure is hee (what euer doth befall)
The *Lord* will not forsake for euermore:
But that he: hauing punish't pittie shall;
Because hee many mercies hath in store.
For, God in plaguing take no pleasure can,
Nor willingly afflicteth anie man.

12
The *Lord* delighteth not to trample down
Those men that here on earth enthralled are:
Or that a righteous man should bee o'rethrowne,
When he before the Highest doth appear.
Nor is the *Lord* well pleased in the sight,
When he beholds the wrong, subuert the Right.

13
Let no man mutter then, as if hee thought
Some things weere done in spight of Gods decree.
For, all things at his word to passe are brought,
That either for our good, or euill bee.
VVhy then liues man, such murmurs to begin?
Oh! let him rather murmur at his sinne.

14
Our own lewde Courses let vs search and trie,
VVee may to thee againe, Oh *Lord*, conuert.
To God that dwelleth in the heau'ns on high,
Let vs (oh let vs) lift both hand and heart:
For, wee haue sinned, wee rebellious were;
And therefore was it, that thou didst not spare.

15
For this (with wrath o'reshaddow'd) thou hast chas't
And slaughter made of vs, without remorse:
Thy selfe obscured with a cloude thou hast,
That to our prayers might haue no recourse:
And Lo, among the *Heathen-people*, we
As out casts, and off-scourings reckon'd be.

16
Our Aduersaries all (and euery where)
Themselues, with open mouth, against vs set.
On vs is falne a Terror, and a snare,
VVhere Ruine, hath with Desolation met;
And, for the Daughter of my Peoples seares,
Mine eyes doe cast forth Riuulets of teares.

17
Mine eyes perpetually were ouerflowne;
And yet, there is no ceasing of my Teares.
For, if the *Lord* in mercy looke not downe,
That from the heau'ns he may behold my cares;
They will not stint: But, for my peoples sake,
Mine eyes will weep, vntill, my heart doth breake.

18
As when a Bird is chaced to and fro,
My Foes pursued me when cause was none:
Into the *Dungeon* they my life did throwe;
And there they rowled ouer me a stone.
The waters likewise ouerflow'd me quite;
And then, me thought, I perrished out right.

19
Yet, on thy *Name*, oh *Lord*, I call'd there;
(Eu'n when in that low *Dungeon* I did lye)
VVhence thou wert pleased my complaint to heare;
Not slighting mee when I did sighing crie:
That very daie I called, thou drew'st neare,
And saidst vnto mee, that I should not feare.

20
Thou *Lord*, my Soule maintaineſt in her right:
My Life by thee alone redeemed was;
Thou hast, Oh *Lord*, obserued my despight;
Vouchsafe thy iudgment also in my cause.
For, all the grudge they beare mee, thou hast seene;
And all their plots that haue against me beene.

21
Thou heard'st what slanders they against mee laid,
And all those mischiefes they deuiz'd for mee:
Thou noteſt what their lips of mee haue said,
Eu'n what their daily closeſt whisprings bee;
And how (when ere they rise or downe doe lie,)
Their *Song*, and Subiect of their mirth am I.

22
But, *Lord*, thou shalt reward and paie them all
That meed their actions merit to receiue:
Thy heauie malediction cerze them shall;
Eu'n this; *Sad hearts they shall for euer haue*;
And by thy wrath pursude they shall be driues,
Till they are chased out from vnder heauen.

Lament. 4.

As in the two first Elegies, *the Prophet here begins by way of exclamation; and most passionately setts forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie: as Princes, Priests, men, women, and children. Secondly, by parralleling their estate with that of brute Creatures, and their punishment with* Sodoms. *Thirdly, by shewing the horrible effects which followed this calamity, as the Nobilitie being driuen to cloath themselues from the dunghill; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly,*

iesseth

setteth forth the power and fiercenesse of the Churches *Aduersaries. Fourthly, prophetiseth, that euen Christ was to suffer the fury of their malice, before Gods wrath could bee appeased. And lastly, assureth that the Church shall bee at length deliuered, and her enemies rewarded according to their wickednesse. This Song may bee sung, to set before our eies the seuerity of Gods wrath against sinne, to winne vs to repentance, and to comfort vs vpon our manner sinns.*

SONG XXVII.

Sing this as the fift Song.

1

HOw dimme the *Gold* doth now appeare!
(That *Gold*, which once so brightly shone)
About the Citie here, and there,
The *Sanctuarie-stones* are throwne.
The Sonnes of *Sion* late compar'd
To *Gold* (the richest in esteeme)
Like Potshards are without regard,
And base as earthen vessells seeme.

2

The Monsters of the Sea haue care,
The breasts vnto their young to giue:
But crueller my people are;
And *Ostrige*-like in Deserts liue.
VVith thirst the sucklings tongues are drie;
And to their parched mouths they cleaue:
For bread young children also crie;
But none at all they can receiue.

3

Those that were vs'd to daintie fare,
Now in the streets halfe starued lie;
And they that once did scarlet weare,
Now dung-hill rags about them tie;
Yea, greater plagues my peoples crime
Hath brought on them, then *Sodoms* were,
For, that was sunke in little time,
And no prolonged death was there.

4

Her *Nazarits*, whose whitenesse was
More pure, then either Milke or Snow;
VVhose ruddinesse did *Rubies* passe;
VVhose veines did like the *Saphire* show;
Now blacker then the coales are growne;
And in the streets vnknowne are they:
Their flesh is clung vnto the bone,
And like a sticke is drie'd away.

5

Such therefore as the Sword hath slaine,
Are far in better case then those,
VVho death for want of food sustaine,
VVhilst in the fruitfull Field it growes.
For, when my people were distrest,
Ev'n women (that should pittie take)
VVith their owne hands their children drest,
That so their hunger they might slake.

6

The *Lord* accomplish't hath his wrath;
His fierce displeasure forth is powr'd;
A fire on *Sion* set he hath,
VVhich ev'n her ground-worke hath deuour'd.
VVhen there was neither earthly *King*;
Nor, through the whole world, one at all,
Thought any Foe to passe could bring,
That thus *Ierusalem* should fall.

7

But this hath happened for the guile
Of those that haue her *Prophets* bin;
And those her wicked *Priests*, that spile
The blood of Innocents therein:
Along the streetes they stumbling went;
(The blindnesse of these men was such.)
And so with blood they were besprent,
That no man would their Garments touch.

8

Depart, depart ('twas therefore sed)
From those pollutions get yee far:
So wandring to the *Heathen* fledde,
And said, there was no biding there:
And them the Lord hath now in wrath
Exil'd, and made despised liue;
Yea sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And as for vs, our eies decai'd
With watching vaine reliefes wee haue;
Cause wee expect a *Nations* aide,
That is vnable vs to saue.
For, at our heeles so close they be,
VVee dare not in the streets appeare:
Our end wee therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow on,
As swift as Eagles of the skie:
They o're the mountaines make vs runne;
And in the Deserts for vs lie:
Yea, they haue *Christ* (our life) betrai'd,
And caus'd him in their pits to fall;
(Ev'n him) beneath whose shade wee saide,
VVee liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Hus*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs;
Bee drunke, and hurle thy cloathes away.
For when thy punishments for sinnes
Accomplished, Oh *Sion*, be;
To visit *Edom* bee beginnes,
And publike make her shame will bee.

Lament. 5.

IN this Elegie *the Prophet prayeth vnto the* Lord, *to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widdowes, and Captiues,*

Captiues (by ſuch humiliation to win his compaſſion. Hee mouneth him alſo, by repetition of the miſerable Ruine they were fallen into: by the noble poſſeſſions and dignities they had loſt; by the baſe condition of thoſe vnder whoſe Tyrannie they were brought: and by the generalitie of their calamitie, from which no ſex, Age, nor degree eſcaped. Then (ingenuouſly confeſſing their ſinnes to bee the iuſt cauſe of all this) glorifieth God, and concludeth this petitionarie Ode, with the firme perſwaſion that hee would both giue them grace to repent, and reſtore them to that peace which they formerly enioyed. This Elegiacall Song, wee may ſing vnto God in the behalfe of manie particular Churches, euen in theſe times (eſpecially, if wee conſider that myſticall bondage which the Deuill hath brought them into; and apply theſe complaints to thoſe ſpirituall Calamities, which haue befallen them for their Sinne.

SONG XXVIII.

Sing this as the firſt Song.

1

OH minde thou *Lord*, our ſad diſtreſſe;
Behold, and thinke on our reproach.
Our houſes, Strangers doe poſſeſſe;
And on our heritage encroch.
Our Mothers, for their husbands grieue;
And of our Fathers rob'd are we.
Yea, money wee compel'd to giue,
For our owne wood and water, bee.

2

In perſecution wee remaine,
Where endleſſe labour tyres vs doth.
And, wee to ſerue for bread, are faine,
To *Egypt*, and to *Aſſur* both.
Our fathers er'd; and being gone,
The burthen of their ſinne wee beare.
Eu'n Slaues, the rule o're vs haue wonne;
And, none to ſet vs free is there.

3

For bread, our liues wee hazard, in
The perills which the Deſarts threat.
And, like an Ouen is our skinne,
Both ſoil'd, and parch't, for want of meat.
In *Sion*, Wiues defiled were;
Deflowred were their *Virgins* young,
(Through *Iudah's* Cities euerie where)
And *Princes* by their hands were hung.

4

Her *Elders* diſreſpected ſtood:
Her *Young-men*, they for grinding tooke:
Her *Children* fell beneath the wood;
And *Magiſtrates* the Gate forſooke.
Their Muſicke, Young-men haue forborne:
Reioycing in their hearts is none:
To mourning doth our dauncing turne;
And from our head the Crowne is gone.

5

Alas, that euer wee did ſinne!
For, therefore feeles our heart theſe cares:
For that our eies haue dimmed bin;
And thus the hill of *Sion* fares.
Such deſolation there is ſeene,
That now the Foxes plaie thereon:
But thou for euer, *Lord*, haſt beene;
And without ending is thy Throne.

6

Oh, why are wee forgotten thus?
So long time wherefore abſent art?
Conuert thy ſelfe, oh *LORD*, to vs;
And wee to thee ſhall ſoone conuart.
Renue, oh *LORD*, thoſe Ages paſt,
In which thy fauour wee haue ſeene.
For, wee extreamely are debas'd,
And bitter hath thine anger beene.

The Prayer of *Daniel*. *Dan.* 9. 4.

THe Prophet Daniel *in this Prayer beſeecheth God to be merciſull vnto his people in Captiuity; And theſe foure things are principally conſiderable therein. Firſt an acknowledgment of Gods Powre, Iuſtice, and Mercy, with a confeſſion that from the higheſt to the loweſt they had broken his Commandements, and were therefore iuſtly puniſhed. Secondly, it is confeſſed that as their puniſhment is that which they deſerued, ſo it is alſo the ſame that was foretold ſhould come vpon them. Thirdly, he beſeecheth that God for his owne mercies ſake, and the ſake of his Meſſias, would (neuertheleſſe) be merciſull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in reſpect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be ſung when ſome or any of thoſe Iudgements are powred out on the Common-Wealth, which the Prophets haue threatned for Sinne; or in our particular affliction; we hauing firſt applied it by our Meditations.*

SONG. XXIX.

1 *Sing this as the 22. Song.* 2

LOrd God Almightie, great, and full of feare,
Who alwaies art from breach of promiſe free,
And neuer failing to haue mercie there,
Where they obſerue thy Lawes, and honour Thee.
We haue tranſgreſſed, and amiſſe haue done;
We diſobedient, and rebellious were.
For, from thy Precepts we aſtray are gone;
And we departed from thy Iudgements are.

We did thy Seruants Prophecies withſtand,
Who to our *Dukes*, our *Kings*, and *Fathers* came;
When they to all the People of the *Land*,
Proclaimed forth their meſſage in thy *Name*.
In thee oh LORD, all righteouſneſſe appeares,
But publike ſhame to vs doth appertaine;
Eu'n as with them of *Iudah* now it fares,
And thoſe that in *Ieruſalem* remaine:

3

Yea, as to *Isr'el* now it doth befall;
Throughout those *Lands* in which they scatt'red be,
For that their great *Transgression*, wherewithall
They haue transgressed, and offended Thee.
To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth
Disgrace pertaine (oh LORD) for angring Thee:
Yet, mercie, LORD our GOD, and pardon both,
To Thee belong, though we rebellious be.

4

We, did (indeed) pernersly disobey
Thy voice (oh LORD our GOD) & would not hear,
To keepe those *Lawes* thou didst before vs lay,
By those thy Seruants, who thy Prophets were.
Eu'n all that of the race of *Isr'el* be,
Against thy Law, haue grieuously mis-done:
And that they might not listen vnto Thee,
They backward from thy voice oh LORD, are gone.

5

On them therefore, that *Curse*, and *Oath* descended,
Which in the *Law* of *Moses* written was;
(The Seruant of that God whom we offended)
And now his speeches he hath brought to passe.
On vs, and on our *Iudges*, he doth bring
That *Plague*, wherewith he threatned vs and them.
For, vnder Heau'n was neuer such a thing,
As now is falne vpon *Ierusalem*.

6

As *Moses* written-Law doth beare record,
Now all this mischiefe vpon them is brought.
And yet we praied not before the LORD,
That leauing Sinne, we might his Truth be taught.
For which respect, the LORD in wait hath laid,
That he, on vs inflict this Mischiefe, might:
And sith his holy Word we disobeyd,
In all his doings he remaines vpright.

7

But now, oh LORD our GOD, who from the Land
Of cruell *Egypt*, brought thy *People* fast;
And by the power of thy Almightie hand,
Atchiev'd a *Name*, which to this day doth last:
Though we haue sinned in committing ill,
Yet LORD (by that pure Righteousnesse in thee)
From thy *Ierusalem*, thy *Holy-hill*,
Oh! let thy wrathfull anger turned be.

8

For, through the guilt of our displeasing Sinne,
And for our Fathers faults, *Ierusalem*,
(Thy chosen people) hath despised beene:
And are the scorne of all that neighbour them.
Now therefore, to thy *Seruants* praire incline:
Heare thou his suit, oh GOD, and let thy Face
(Eu'n for the Lord's deare sake) vouchsafe to shine
Vpon thy (now forsaken) *Holy-Place*.

9

Thine Eares incline thou (oh my GOD) & heare:
Lift vp thine Eyes, and vs oh looke vpon;
Vs, who forsaken with thy *City* are;
That *City*, where thy *Name* is called on.
For, we vpon our selues presume not thus
Before thy presence our requeſt to make,
For, ought that righteous can be found in vs;
But, for thy great and tender *Mercie's* sake.

10

Lord heare (forgiue oh *Lord*) & weigh the same:
Oh *Lord* performe it, and no more deferr,
(For thine owne sake my *God*;) For, by thy *Name*,
Thy *City*, and thy *People* called are.

The Prayer of *Ionah*. *Ionah* 2.

IOnah *flying from God, and being prestrated in a Fishes belly, when he was cast into the Sea; made this prayer to praise God for deliuering him in so great an extreamitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. This buriall of* Ionas *in the Fishes-belly, and his deliuerance from thence, was a type of the buriall and Resurrection of our blessed* Saniour, Matth. 12. 4. *This Praier therefore we ought, not only to sing historically, to memorize this wondrous worke of God; but to praise him also for the Resurrection of* Christ, *and raising Mankind from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed vp, without possibilitie of redeeming it selfe.*

SONG. XXX.

Sing this as the twentie fourth Song.

IN my distresse to thee I cri'de, oh LORD;
And thou wert pleased my complaint to heare:
Out from the bowels of the *Graue* I roar'de;
And to my voice thou didst incline thine eare:
For, I amid the raging Sea was cast;
And to the bottome there thou plung'd me hast.

2

The *Floods* did round about me Circles make:
Thy waues and billowes ouer-flow'd me quite;
And then vnto my selfe (alas) I said,
I am for euermore depriu'de thy sight:
Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eye.

3

Eu'n to my *Soule* the waters clos'd me had:
O're-swallow'd by the Deepes I fast was pent:
About my head the weeds a wreath had made;
Vnto the Mountaines bottomes downe I went;
And so, that forth againe I could not get,
The Earth an euerlasting *Barre* had set.

4

Then thou, oh LORD my GOD; then thou wert he,
That from corruption didst my Life defend.
For, when my *Soule* was like to faint in me,
Thou thither didst into my thought descend.
And LORD, my praier thence to thee I sent,
Which vpward to thy holy *Temple* went.

5

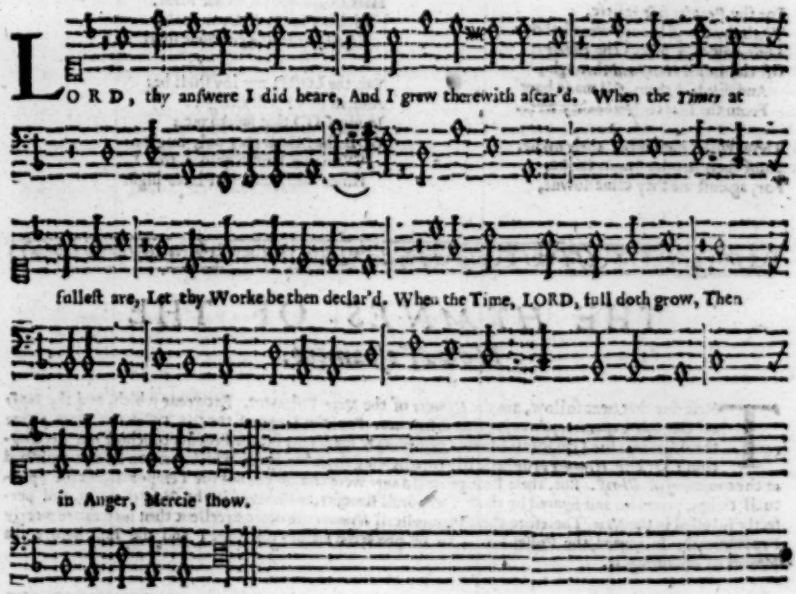
Those who beleeue in vaine and foolish lies,
Despisers of their owne good Saletie be.
But, I will offer vp the Sacrifice
Of singing praises, with my voice, to thee.
And I will that performe, which vow'd I haue;
For, vnto thee belongs it, LORD, to saue.

The

The Prayer of *Habakuk*. *Habak.* 3.

IN this Petitionarie and Prophetical Hymne, *the Deliverer of Mankind, is first prayed for. Secondly, the glorious Majestie of his comming is described by excellent Allegories, & by Allusions to former Deliverances, vouchsafed to the* Iewes. *Thirdly, here is foretold, the overthrow of* Antichrist; *who shall be destroyed by the Brightnesse of our Saviours comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresseth the joy, confidence, and safetie of the Elect of God, even amid those terrours that shall await upon their* Redeemers *comming. This* Song *is to be sung hystorically, in commemoration of the* Churches *deliverance by the first comming of* Iesus Christ. *And prophetically, to comfort us concerning that perfect Deliverie, assured at his second comming. For, though the* Prophet *had some respect to the* Iewes *temporall deliverance, that he might comfort the* Church *in those Times. Yet the* Holy-Ghost *had principall regard to the Spirituall deliverance of his Spirituall Kingdome, the holy* Catholike-Church. *And to her, and her Enemies doe the Names (of the* Churches *Enemies) here mentioned, verie properly agree. May,* Cuthan, *signifying* darke, blacke, *or* cloudy, *And* Midian, *which is interpreted,* Condemnation, *or* Iudgement; *better suite vnto the Nature of the Spirituall Adversaries, whom they pre figured, then to those People who were literally so called. For, none are so fitly learned People of* Darknesse, *or of* Condemnation, *as the members of* Antichrist, *and the Spirituall* Babilon.

SONG. XXXI.



2

God Almightie, he came downe;
Downe he came from *Theman*-ward:
And the matchlesse *Holy-one*,
From Mount *Paran* forth appear'd,
Heav'n ore-spreading with his Raies,
And *Earth* filling with his praise.

3

Sun-like was his glorious Light:
From his Side there did appeare
Beaming Raies that shined bright;
And his Powre he shrowded there:
Plagues before his Face he sent:
At his Feet hot Coales there went.

4

VVhere he stood he measure tooke
Of the *Earth*, and view'd it well:
Nations vanisht at his looke;
Auncient *Hills* to powder fell:
Mountaines old cast lower were:
For, his waies eternall are.

5

Cushan Tents I saw diseas'd,
And the *Midian* Curtaines quake.
Have the *Floods*, *Lord*, thee displeas'd?
Did the *Floods* thee angrie make?
VVas it else the *Sea* that hath
Thus provoked thee to wrath?

6

For, thou tod'st thy Horses there,
And thy saving-Charrets through:
Thou didst make thy Bow appeare;
And thou didst performe thy Vow:
Yea, thine Oath and Promise past
(To the *Tribes*) fulfilled hast.

7

Through the *Earth* thou Rifts didst make,
And the *Rivers* there did flow:
Mountaines, seeing thee, did shake,
And swaie the *Flouds* did goe.
From the *Deepe* a voice was heard;
And his Hands on high he rear'd.

8

Both the *Sunne* and *Moone* made stay,
And remoou'd not in their *Spheares*:
By thine *Arrowes* light went they,
By thy brightly-shining *Spheares*:
Thou in wrath the *Land* didst crush,
And in rage the *Nations* thresh.

9

For thy *Peoples* safe relieve,
With thy *Christ* for aid wentst thou;
Thou hast also pierc't the *Chiefe*
Of the sinfull *Houshold* through;
And displaid them, till made bare
From the *Foot* to *Necke* they were.

10

Thou, with Lanelines of their owne,
Didst their Armies *Leader* strike.
For, against me they came downe,
To devoure me, wherle-wind like,
And they ioy in nothing more,
Then vaseene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
And didst ride thy Horses there,
VVhere great heapes of Water lay.
I, the newes thereof did heare:
And the voice my Bowels shooke;
Yea, my *Lips* a quiu'ring tooke.

12

Rottennesse my bones possest;
Trembling feare possessed me,
I that troublous day might rest.
For, when his approches be
On-ward to the *People* made,
His strong *Troops* will them invade.

13

Bloomelesse shall the *Fig-tree* be;
And the *Vine* no fruit shall yeeld:
Fade shall, then, the *Olive-tree*:
Meat shall none be, in the *Field*,
Neither in the *Fold*, or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be:
And, in him I will delight:
In my GOD that saueth me;
GOD the LORD, my only might,
VVho, my Feet so guides, that I
Hinde-like, pace my Places high.

THE *HYMNES* OF THE *New-Testament.*

THese five that next follow, are the *Hymnes* of the *New-Testament*. Betweene which, and the *Songs* of the *Old-Testament*, there is great difference. For, the *Songs* of the *Old-Testament* were either thanksgiuings for Temporall benefits, typifying & signifying future Benefits touching our Redemption; Or else, *Hymnes* prophetically foreshewing those Mysteries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old-Testament*, and perfectly fulfilled in the *New*. Therefore, these Euangelicall *Hymnes* are more excellent then such as are meerly Prophetical; In regard, the Possession is to be preferred before the Hope; and the End before the Meanes of obtaining it.

Magnificat. Luk. 1. 46.

THe blessed Virgin Maria *being saluted by the Angel* Gabriel, *and having by the* Holy-Ghost *conceiued our Redeemer* Iesus Christ *in her wombe, was made fruitfull also, in her Soule, by the ouershaddowing of that* Holy-Spirit: *and thereupon, brought forth this Euangelicall and Prophetical* Hymne. *Wherein, three things are principally obseruable. First, she prayseth God for his particular mercies and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed vnto the Seed of* Israel, *according to what was promised to* Abraham. *This is thy first Euangelicall* Song: *and was indited by the Holy-Ghost, not only to be the blessed* Virgines *Thanksgiuing, but to be sung by the whole* Catholike Church *also, (whom she typically personated) to prayse God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the* Liturgie, *that it may be perpetually, and reuerently sung.*

SONG.

SONG. XXXII.

Sing this as the third Song.

1

THat magnifi'de the LORD may be,
My Soule now vndertakes;
And in the God that saueth me,
My Spirit merrie-makes.
For, he vouchsafed hath to view
His *Handmaides* poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

2

Great things for me Th' *Almightie* does,
And holy is his *Name*:
From Age to Age he mercie showes
On such as feare the same.

3

He by his *Armes* declar'd his might:
And this to passe hath brought,
That now the *Proud* are put to flight,
By what their hearts haue thought.

4

The *Mightie* plucking from their Seat;
The *Poore* he placed there:
And for the *Hungrie* takes the meat
From such, as *Wealthy* are.
But, minding Mercie, he hath show'd
His Seruant *Isr'el* grace:
As he to our *Forefathers* vow'd;
To *Abraham*, and his Race.

Benedictus, Luk. 1. 68.

Zacharie the Priest, being (vpon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation; sung the second Euangelicall Hymne: *In which, two things are considerable. First, hee blesseth God, because, through the comming of* Christ, *all the promises made vnto the* Patriarchs *and* Prophets *were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne* Son, *who was sent before to prepare the way of the* Lord. *This* Song, *the* Church *hath worthily inserted into the* Liturgie *also, and we ought therefore to sing it reuerently in memoriall of our* Sauiours *Incarnation; and to praise God, both for the fulfilling of his promises: and for that meanes of our euangelicall Preparation, which hee vouchsafed by sending his* Fore-runner.

SONG. XXXIII.

Sing this as the third Song.

1

BLest bee the God of *Israel*:
For hee his people bought,
And in his seruant *Dauids* house,
Hath great Saluation wrought.
As by his *Prophets* he foretold,
Since time beganne to bee:
That from our Foes we might be safe,
And from our Haters free.

2

That hee might shew our Fathers grace
And beare in minde the same,
Which by an Oath, hee vow'd vnto
Our Father *Abraham*;
That from our Aduersaries freed,
Wee serue him seareless might
In righteousnesse, and holinesse,
Our life time in his sight.

3

And (of the *Highest*) thee, oh *Child*!
The *Prophet*, I declare,
Before the *Lord*, his face to goe;
His comming to prepare.
To teach his *People* how they shall,
That safety come to know,
Which by remission of their sinnes,
Hee doth on them bestow.

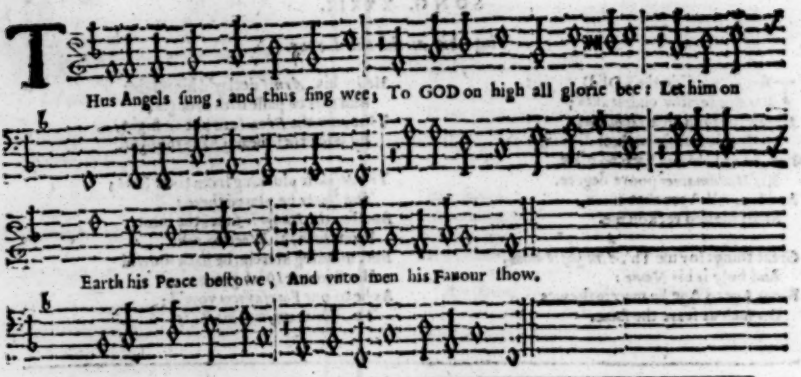
4

For, it is through the tender loue,
Of *God* alone, whereby,
That *Day-Spring* hath to visit vs,
Descended from on high;
To light them who in darkenesse sit,
(And in *Death's* shade abide)
And in the blessed way of *Peace*
Their wandring Feete to guide.

The Song of Angels. Luk. 2. 13.

THis is the third Euangelicall Song *mentioned in the* New Testament; *and it was sung by a Quire of* Angells (*at the birth of our blessed Sauiour* Iesus Christ) *whose reioycing shall bee made compleat by the redemption of mankinde. In this* Song *they first glorifie God, and then proclaime that happie Peace and reconciliation, which his Sonnes Natiuitie should bring vnto the World, reioycing therein; and in that vnspeakable* good will, *and deare* Communion, *which was thereby established betweene the* God-head, *the* Manhood, *and Them. We therefore ought to ioyne with them in this* Song, *and sing it often to praise God, and quicken faith and charitie in our selues.*

SONG. XXXIV.



Nunc Dimittis. Luk. 2. 29.

THE fourth Euangelical Hymne *is this of* Symeon; *who being in expectation of the comming of the* Messias (*which according to* Daniels 70 *weekes, was in those daies to bee accomplished*) *it was reuealed vnto him, that hee should not die till hee had seene* Christ. *And accordingly, hee comming into the* Temple *by the Spirits inditation* (*when hee was presented there as the Law commanded*) *both beheld and embraced his* Redeemer. *In this* Song *therefore hee glorifieth God, for the fulfilling of his promise made vnto him; and ioyfully confesseth* Iesus Christ, *before all the people. In repeating this* Hymne, *wee ought also to confesse our* Redeemer. *For* Symeon *was as it were the* Churches *Speaker: and hath for vs expressed that thankfull Ioy, wherewithall we should bee filled, when God enlightens vs with the knowledge and spirituall vision of our* Sauiour.

SONG. XXXV.

Sing this as the 3 Song.

1

GRant now in peace, (that by thy leane)
I way depart, oh *Lord*:
For, thy *Saluation* seene I haue,
According to thy *word*.

That which prepared was by *Thee*,
Before all Peoples sight,
Thy *Israels* Renown to bee;
And to the *Gentiles* Light.

The Song of *Moses*, and the Lambe. Reu. 15. 3.

THE fifth and last Song, *recorded in the* New Testament *is this, called by S.* Iohn, The Song of *Moses* and the Lambe; *being indeede, the effect of that* triumph Song, *which the* Saints, *and blessed* Martyres *shall sing vnto the honour of that* Lambe *of God which taketh away the sinnes of the world; when they haue gotten the victorie ouer Antichrist. This* Hymne, *the members of the true* Church *may sing to Gods glory, and the encrease of their owne comfort, when they perceiue the power of the Almightie any way manifested vpon that Aduersarie. It may bee repeated also amid our greatest persecutions, to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make vse of this* Hymne *with a perfect reioycing.*

SONG. XXXVI.

Sing this as the 13 Song.

1

OH thou *Lord*, thou God of might,
(VVho dost all things worke aright)
Whatsoe're is done by thee,
Great and wondrous prones to bee.

2

True thy wayes are, and direct,
Holy King, of *Saints* elect.
And (on therefore) who is there,
That of thee, retaines no feare?

3

VVho is there that shall deny,
Thy great *Name* to glorifie?
For thou *Lord*, and thou alone,
Art the perfect *Holy one*:

4

In thy presence *Nations* all
Shall to adoration fall.
For, thy iudgments now appeare
Vnto all men what they are.

Here end the Hymnes *of the new Testament.*

The

The X Commandements. Exod. 20.

Although the Decalogue *be not originally in* verse; *yet among vs it hath beene heretofore vsually sung: because therefore it may bee a meanes to preſent theſe Precepts ſomewhat the oftner to remembrance, make them the more frequently repeated, and ſtir vp thoſe who ſing and heare them, to the better performance of their duties; They are here alſo inſerted, and fitted to bee ſung.*

SONG. XXXVII

Sing this at the fourth Song.

THE Great *Almightie* ſpake; And thus ſaid he;
I am the LORD thy GOD; and I alone
From cruell *Egypts* thraldome ſet thee free:
And other GODS but Mee thou ſhalt haue none.

Haue mercie LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

Thou ſhalt not make an *Image*, to adore,
Of ought on earth aboue it, or below:
A Carued Worke thou ſhalt not bow before;
Nor anie worſhip on the ſame beſtow.

For, I thy GOD, a iealous GOD am knowne:
And on their Seed the Fathers ſinnes correct;
Vntill the third and fourth Deſcent be gone:
But them I alwaies loue that mee affect.

Haue mercy LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

The *Name* of GOD thou neuer ſhalt abuſe,
By ſwearing, or repeating it in vaine:
For, him that doth his *Name* prophanely vſe,
The LORD will as a guiltie-one arraigne,

Haue mercy LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

To keepe the *Sabbath* holy, beare in mind.
Sixe daies thine owne affaires applie thou to:
The *Seu'nth* is GODS owne day, for reſt aſſign'd,
And thou no kinde of worke therein ſhalt doe.

Thou, nor thy *Child*, thy *Seruant*, nor thy *Beaſt*;
Nor he that *Gueſt*-wiſe with thee doth abide:
For, after ſixe daies labour GOD did reſt:
And therefore hee that day hath ſanctified.

Haue mercie LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

See, that vnto thy *Parents* thou doe giue
Such honour as the *Childe* by dutie owes,
That thou a long and bleſſed life maiſt liue
VVithin the *Land*, the LORD thy GOD beſtowes.

Haue mercie LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

Thou ſhalt beewarie that thou noe man *ſlay*:
Thou ſhalt from all *Aduherie* bee cleare:
Thou ſhalt not *Steale* anothers Good away:
Nor *witneſſe falſe* againſt thy Neighbour beare.

Haue mercie LORD, and ſo our hearts encline,
That wee may keepe this bleſſed Law *of thine.*

VVith what is thine remaining well appaid:
Thou ſhalt not *couet* what thy Neighbours is,
His *Houſe*, not *Wife*, his *Seruant*, *Man*, nor *Maide*,
His *Oxe*, nor *Aſſe*, nor anie thing of his.

Thy mercy Lord, *thy mercie let vs haue,*
And in our hearts theſe Lawes *of thine engraue.*

The Lords Prayer. *Mat.* 6. 7.

THE Lords Praier *hath beene auntiently, and vſually ſung alſo; and to that purpoſe was heretofore both tranſlated and paraphras'd in* Verſe; *which way of expreſſion (howſoeuer ſome weake iudgements haue condemned it) doth no whit diſparage or miſ-beſeeme a* Praier. *For,* Dauid *made many praiers in* verſe: *And, indeede, meaſured words were firſt deuiſed and vſed to expreſſe the Praiſes of God, and Petitions made to him. Yea, thoſe are the auncient and proper ſubiects of* Poeſie, *as appeares throughout the Sacred writ, and in the firſt humane Antiquities.* Verſe, *therefore, diſhonours not diuine ſubiects: But thoſe men doe prophane and diſhonour* Verſe, *who abuſe it on vaine and metre prophane expreſſions. The ſcope and vſe of this Praier is ſo frequently treated of, that I thinke I ſhal noteede to inſiſt thereon in this place.*

SONG XXXVIII.

Sing this at the third Song.

OVR *Father* which in heauen art;
Wee ſanctifie thy *Name*:
Thy *Kingdome* come: Thy *will* bee done
In heau'n and earth the ſame:
Giue vs this daie our *Daily bread*:
And vs *Forgiue* thou ſo;
As wee on them that vs offend,
Forgiueneſſe doe beſtowe:
Into *Temptation* lead vs not;
But vs from *euill* free.
For, thine the *Kingdome*, *power*, and *praiſe*,
Is, and ſhall euer bee.

The Apostles Creed.

THE effect and vse of this Creed *is so generally taught, that this Preface need not bee enlarged: And as touching the singing and versifying of it, that which is said in the Preface to the* Lords Praier *may serue for both.*

SONG XXXIX.

IN God the *Father* I beleeue;
Who made all Creatures by his word;
And true beleefe I likewise haue
In *Iesus Christ*, his Sonne, our *LORD*:
Who by the *Holy Ghost* conceiu'd,
Was of the Virgine *Marie* borne:
Who meekely *Pilat's* wrongs receiu'd,
And crucified was with scorne.

2

Who *Di'de*, and in the graue hath laine:
Who did the loweſt Pit deſcend:
Who on the third day roſe againe,
And Vp to heauen did aſcend.

3

Who at his Fathers right-hand there,
Now throned ſits; and thence ſhall come,
To take his ſeate of Iudgment here;
And giue both quicke and dead their doome.

3

I, in the *Holy Ghoſt* beleeue,
The holy *Church Catholike* too,
(And that the *Saints* Communion haue,)
Vndoubtedly beleeue I doe.
I well aſſured am likewiſe,
A Pardon for my ſinnes to gaine;
And that my Fleſh from death ſhall riſe,
And euerlaſting life obtaine.

A Funerall Song.

THE first Stanza *of this* Song *is taken out of S.* Iohns *Gospel*, Cap. 11. Verſ. 25. 26. *The second* Stanza Iob 19. 25, 26, 27. *The third* Stanza, 1. Tim. 6. 7. *and* Iob 1. 21. *The last* Stanza, Reuelation 14. 13. *And in the order of* Buriall *appointed by the Church of* England *it is appointed to be ſung or read, as the Miniſter pleaſeth: That therefore it may be the more conueniently vſed either way, according to the* Churches *appointment, it is here turned into Lyricke* Verſe. *It was ordayned to comfort the Liuing, by putting them in mind of the Reſurrection, and of the happineſſe of thoſe, who dye in the faith of* Chriſt Ieſus.

SONG. XL.

Sing this as the ninth Song.

1

I Am the Life (the LORD thus ſaith)
The *Reſurrection* is through me;
And whoſoe're in me hath Faith,
Shall liue, yea though now dead he be:
And he for euer ſhall not die,
That liuing doth on me relie.

2

That my *Redeemer* liues I ween,
And that at laſt I rais'd ſhall be
From Earth, and, couer'd with my ſkin
In this my Fleſh, my GOD ſhall ſee.
Yea, with theſe Eies, and theſe alone,
Ea'n I my GOD ſhall looke vpon.

3

Into the World we naked come,
And naked backe againe we goe:
The LORD our wealth receiue we from,
And he doth take it from vs too:
The LORD both wils, and workes the ſame;
And bleſſed therefore be his *Name*.

4

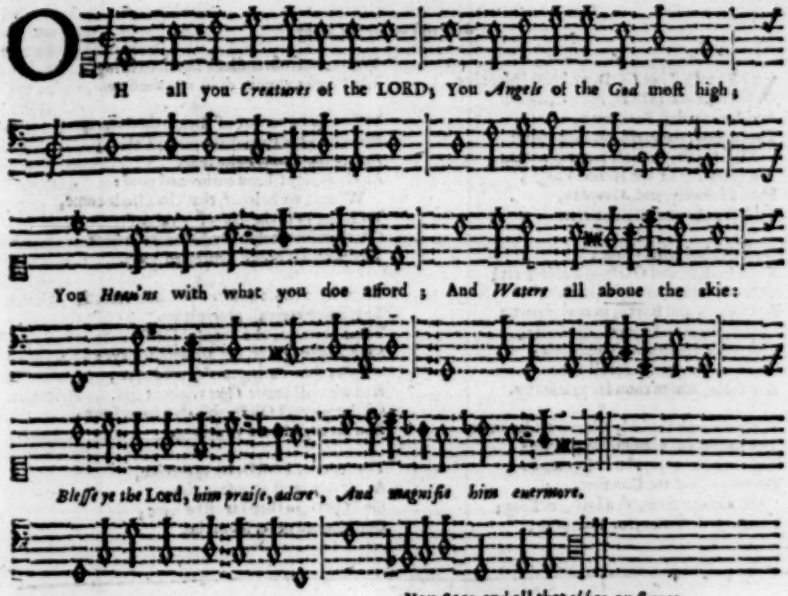
From Heau'n there came a voice to me,
And this it will'd me to record;
The *Dead* from henceforth bleſſed be,
The *Dead* that dieth in the LORD:
The *Spirit* thus doth likewiſe ſay;
For, from their *Workes* at reſt are they.

The Song of the three Children.

THIS Song *hath beene anciently vſed in the* Liturgie *of the* Church, *as profitable to the ſtirring vp of Deuotion, and for the praiſe of God. For, it earneſtly calleth vpon all Creatures, to ſet forth the glorie of their Creator, euen Angels, Spirits, and reaſonable Creatures, with thoſe alſo that are vnreaſonable, and vnſenſible. And this ſpeaking to things without Life, is not to intimate that they are capable of ſuch like exhortations; but rather, that vpon conſideration of the obedience which Beaſts, and inſenſible Creatures continue towards God, according to the Law impoſed at their Creation; men might be prouoked to remember the honour and praiſe, which they ought to aſcribe vnto their* Almightie Creator, *as well as all his other Creatures.*

SONG. XLI.

SONG. XLI.



2

Of *God* you euerlaſting *Powres*,
Sunne, *Moone*, and *Starres*, ſo bright that ſhow;
You ſoking *Deawes*, you dropping *Showres*;
And all you *Winds of God* that blow:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

3

Thou *Fire*, and what doth heat containe;
Cold *Winter*, and thou *Summer* faire:
You bluſtering Stormes of *Haile*, and *Raine*;
And thou the Froſt congealing-*Ayre*:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

4

Oh praiſe him both you *Ice* and *Snow*;
You *Nights* and *Dayes*, doe you the ſame,
With what or *Darke* or *Light* doth ſhow;
You *Cloudes*, and eu'ry ſhining *Flame*:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

5

Thou *Earth*, you *Mountaines*, and you *Hills*,
And whatſoeuer thereon growes;
You *Fountaines*, *Riuers*, *Springs*, and *Rills*;
You *Seas*, and all that *ebbes*, or *flowes*:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

6

You *whales*, and all the *Water* yeelds;
You of the *Feather'd airy-breed*;
You *Beaſts* and *Cattle* of the fields;
And you that are of *humane ſeed*:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

7

Let *Iſrael* the LORD confeſſe;
So let his *Prieſts*, that in him truſt;
Him let his *Seruants* alſo bleſſe;
Yea, *Soules* and *Spirits* of the Iuſt:
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

8

You bleſſed *Saints*, his praiſes tell;
And you that are of *humble hart*,
With *Ananias*, *Miſael*;
And *Azarias* (bearing part)
Bleſſe ye the Lord, *him praiſe*, *adore*,
And magnifie him euermore.

The Song of S. *Ambroſe*, or *Te Deum*.

THis Song, *commonly called* Te Deum, *or the* Song *of* S. Ambroſe, *was repeated at the baptizing of* S. Auguſtine: *And* (*as it is recorded*) *was compoſed at that very time by thoſe two Reuerend Fathers, anſwering one another, as it were by immediate inſpiration. It is one of the moſt auncient* Hymnes *of the Chriſtian* Church, *excellently praiſing and confeſſing the bleſſed* Trinitie: *and therefore is dayly and worthily made vſe of in our* Liturgie, *and reckoned among the ſacred* Hymnes.

SONG.

SONG. XLII.

Sing this as the 44. Song.

1

WE praise Thee GOD, we knowledge thee,
To be the LORD, for euermore:
And the eternall *Father* we,
Throughout the earth, do thee adore:
All *Angels*, with all powers within
The compasse of the Heauens high;
Both *Cherubin*, and *Seraphin*,
To Thee perpetually doe crie.

2

Oh holy, holy, holy-one;
Thou LORD, and GOD of *Sabboth* art;
Whose praise, and Maiestie alone
Fils Heau'n and Earth, in euerie part:
The glorious Troupe *Apostle-like*;
The *Prophets* worthie Companie;
The *Martyrs* Armie-roiall eke
Are those, whom thou art praised by.

3

Thou through the holy *Church* art knowne,
The *Father* of vnbounded powre:
Thy worthy, true, and only *Sonne*:
The *Holy-Ghost* the Comfortour:
Of Glorie thou, oh *Christ*, art King;
The *Father's* Sonne, for euermore;
Who men from endlesse Death to bring,
The *Virgins* wombe didst not abhorre.

4

VVhen Conquerour of Death thou wert,
Heau'n to the Faithfull openedst thou;
And in the *Fathers* glorie art
At Gods right-hand enthroned now:
Whence we beleeue, that thou shalt come,
To iudge vs in the day of wrath.
Oh, therefore helpe thy Seruants, whom
Thy precious bloud Redeemed hath.

5

Them with those *Saints* doe Thou record,
That gaine eternall glorie may.
Thine *Heritage*, and *People* LORD,
Saue, blesse, guide, and aduance for aye:
By vs thou daily prais'd hast beene;
And we will praise Thee without end.
Oh, keepe vs, LORD, this day from sinne;
And let thy Mercie vs defend.

6

Thy mercie, LORD, let vs receiue,
As we our trust repose in thee:
Oh LORD, in thee I trusted haue;
Confounded neuer let me be.

Athanasius Creed, or *Quicunque vult.*

THis Creed was composed by Athanasius *(after the wicked heresie of* Arrius *had spread it selfe through the world) that so the Faith of the* Catholike Church, *concerning the Mysterie of the blessed* Trinitie, *might be the better vnderstood, and professed, to the ouerthrow and preuenting of* Arrianisme, *or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine dayes of the yeere in the Church of* England.

SONG. XLIII

Sing this as the third Song.

1

THose that will saued be must hold,
The true Catholike Faith,
And keepe it wholly, if they would
Escape eternall death.
Which Faith a *Trinitie* adores
In *One*; and *One* in *Three*:
So, as the *Substance* being one,
Distinct the *Persons* be.

2

One *Person* of the *Father* is,
Another of the *Sonne*;
Another of the *Holy Ghost*,
And yet their *Godhead* one:
Alike in *glory*; and in their
Eternitie as much:
For, as the *Father*, both the *Sonne*,
And *Holy-Ghost* is such.

3

The *Father vncreate*, and so
The *Sonne*, and *Spirit* be:
The *Father* he is *Infinite*;
The other *two* as *He*.
The *Father* an *Eternall* is,
Eternall is the *Sonne*:
So is the *Holy-Ghost*; yet, these
Eternally but *One*.

4

Nor say we there are *Infinites*,
Or *vncreated* Three.
For, there can but one *Infinite*,
Or *vncreated* be.
So *Father*, *Sonne*, and *Holy-Ghost*;
All three *Almighties* are;
And yet, not three *Almighties* tho,
But only One is there.

5

The *Father* likewise GOD and LORD;
And GOD and LORD the *Sonne*;
And GOD and LORD the *Holy-Ghost*,
Yet GOD and LORD but One.
For though each *Person* by himselfe,
We GOD and LORD confesse:
Yet *Christian Faith* forbids that we
Three GODS or LORDS professe.

6

The *Father* nor *begot*, nor made;
Begot (not made) the *Sonne*;
Made, nor *begot*, the *Holy-Ghoſt*,
But a *Proceeding-One*.
One *Father*, not three *Fathers* then;
One only *Sonne*, not three;
One *Holy Ghoſt* we doe confeſſe,
And that no moe they be.

7

And leſſe, or greater then the reſt,
This *Trinity* hath none;
But they both *Coeternall* be,
And *equall* eu'rie one.
He therefore that will ſaued be,
(As we haue ſaid before)
Muſt *One* in *Three*, and *Three* in *One*,
Beleeue, and ſtill adore.

8

That *Ieſus Chriſt* incarnate was,
He muſt beleeue with this;
And how that both the *Sonne* of GOD,
And GOD and *Man* he is.
GOD, of his *Fathers* ſubſtance pure,
Begot ere *Time* was made:
Man of his *Mothers* ſubſtance borne,
When *Time* his fulneſſe had.

9

Both perfect *God*, and perfect *Man*,
In *Soule*, and *fleſh*, as we:
The *Fathers* equall being *God*:
As *Man*, beneath is He.
Though *God* and *Man*, yet but one *Chriſt*:
And to diſpoſe it ſo,
The *Godhead* was not turn'd to Fleſh,
But *Manhood* tooke thereto.

10

The *Subſtance* vn-confus'd; He one
In *Perſon* doth ſubſiſt:
As *Soule* and *Body* make one *Man*;
So *God* and *Man* is *Chriſt*:
Who ſuffred, and went downe to *Hell*,
That we might ſaued be;
The third day he aroſe againe,
And *Heau'n* aſcended he.

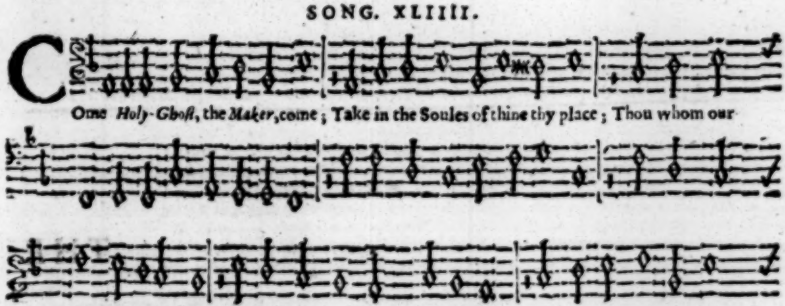
11

At *God* the *Fathers* right-hand, there
He ſits; and at the *Doome*,
He to adiudge both quicke and dead,
From thence againe ſhall come.
Then all men with their Fleſh ſhall riſe,
And he account require.
Well doers into Bliſſe ſhall goe,
The Bad to endleſſe Fire.

Veni Creator.

THis is a verie ancient Hymne *compoſed in* Latine Rime, *and commonly called* Veni Creator; *becauſe thoſe are the firſt words of it. By the Canons of our* Church *it is commanded to be ſaid or ſung at the Conſecration of* Biſhops, *and at the Ordination of* Miniſters, *&c. It is therefore here tranſlated ſillable for ſillable, and in the ſame kind of meaſure which it hath in the* Latine.

SONG. XLIIII.



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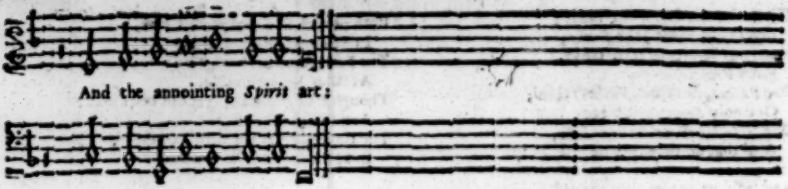


And the annointing *Spirit* art:

2

Thou in thy *Gifts* art manifold,
GODS *right-hand-finger* thou art, LORD;
The *Fathers promise* made of old;
Our tongues enriching by the *Word*.
Oh! give our blinded Senses *Light*;
Shed *Loue* into each heart of our,
And grant the Bodies feeble-plight,
May be enabled, by thy powre.

3

Farre from vs drive away the *Foe*,
And let a speedie *Peace* ensue:
Our *Leader* also be, that so
We eu'rie danger may eschew.
Let vs be taught the blessed *Creed*
Of *Father*, and of *Sonne*, by *Thee*:
And how from *Both* thou dost proceed,
That our *Beleefe* it still may be.

To Thee, the Father, and the Sonne;
(Whom past, and present Times adore)
The One in Three, and Three in One,
All glorie be for euermore.

Here ends the first part of the Hymnes, *and* Songs *of the* Church.

THE

THE SECOND PART OF *the* HYMNES *and* SONGS *of the* CHVRCH, appropriated to the ſeuerall Times and Occaſions, moſt obſeruable in the Church of *England.*

The Preface.

Euerie thing hath his ſeaſon, ſaith the *Preacher*, *Eccl.* 3. And S. *Paul* adviſeth, that all things ſhould be done *Honeſtly*, in *Order*, and to *Edification*, 1. *Cor.* 14. Which Counſell the *Church* religiouſly heeding (and how by obſeruation of *Times*, and other circumſtances, the memories and capacities of weake people were the better aſsiſted:) It was prouided, that there ſhould be Annuall *Commemorations* of the principall *Myſteries* of our Redemption: And certaine particular daies were dedicated to that purpoſe; as nigh as might be geſſed (for the moſt part) vpon thoſe verie ſeaſons of the yeere, in which the ſeuerall *Myſteries* were accompliſhed. And, indeed, this is not that Heathenith or Idolatrous heeding of *Times*, reprehended in *Iſaiah* 47. Nor ſuch a Iewiſh or ſuperſtitious obſeruation of *Dayes*, and *Monthes*, and *Times*, and *Yeeres*, as is reproued by S. *Paul*, *Gal.* 4. Nor a toleration for idleneſſe, contrarie to the fourth Commandement: But a Chriſtian and warrantable obſeruation, profitably ordained, that things might be done in order, that the vnderſtanding might be the better edified: that the memorie might be the oftner refreſhed; and that the deuotion might be the more ſtirred vp.

It is true, that *we ought to watch euerie houre*: But if the *Church* had not by her authoritie appointed ſet daies and houres to keepe vs awake in, ſome of vs, would hardly watch one houre. And therefore, thoſe who haue zeale according to knowledge, doe not only religiouſly obſerue the *Churches* appointed *Times*; but doe by her example voluntarily alſo appoint vnto themſelues certaine daies, and houres of the day for Chriſtian exercites. Neither can any man ſuppoſe this commendable obſeruation of *Feaſts* (neither burthenſome by multitude, nor ſuperſtitious by inſtitution) to be an abridgement of Chriſtian libertie, who, as he ought to doe, beleeueth, that *the Seruice of God is perfect freedome*. We perſwade not, that one day is more holy then another in his owne nature: but admonith that thoſe be reuerently and Chriſtianly obſerued, which are vpon ſo good ground, and with prudent moderation dedicated to the worſhip of God. For, it cannot be denied, that euen thoſe who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleſſe often apprehend the *Myſterie* of *Chriſts Natiuitie* and *Paſſion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forget alſo ſome other *Myſteries* altogether, vntill they are remembred of them by the diſtinction, and obſeruation of times vſed in the *Church*.

Theſe things conſidered; and becauſe there be many, who through ignorance rather then obſtinacie, haue neglected the *Churches* ordinance in this point, here are added (to thoſe Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vſe) certaine other ſpiritvall *Songs* and *Hymnes* appropriated to thoſe Daies and Occaſions which are moſt obſeruable throughout the yeere. And before each ſeuerall *Hymne* is prefixed a breefe Preface alſo to declare their vſe, and the purpoſe of each *Commemoration*. That ſuch, who haue heretofore through ignorance contemned the *Churches* diſcipline therein, might behaue themſelues more reuerently hereafter, and learne not to ſpeake euill of thoſe things they vnderſtand not.

Aduent Sunday.

THe Aduent *is that for* Chriſtmas, *which* Iohn Baptiſt *was to* Chriſt *(euen a Fore-runner for* Preparation:) *And it is called the* Aduent *(which ſignifieth* Comming) *becauſe the* Church *did vſually from that time vntill the* Natiuitie *commemorate the ſeuerall comminge of* Chriſt, *and inſtruct the people touchinge them.*

Which

Which Commings *are these, and the like: His* Conception *by which he came into the* Virgins *wombe: His* Nativitie, *by which he came (as it were) further into the world: His comming to* Preach *in his owne* Person: *His comming by his* Ministers: *His comming to* Ierusalem: *The comming of the* Holy-Ghost: *His* Spirituall *comming which he vouchsafeth into the heart of euerie Regenerate Christian: And finally, that last* Comming *of his, which shall be vnto* Iudgement, *&c. All which* Commings *are comprehended in these three, his* Comming to men, into men, *and* against men: *to men, by his* Incarnation; *into men, by* Grace; *against men, to* Iudgement.

SONG. XLV.

Sing this as the ninth Song.

1

When *Iesus Christ* incarnate was,
To be our *Brother* then came He:
When into vs he comes by grace,
Then his beloued *Spouse* are we:
When he from Heau'n descends agen,
To be our *Iudge* returnes he then.

2

And then, despaire will those confound,
That his first *Commings* nought regard;
And those, who till the *Trumpet* sound,
Consume their Leasures vnprepard:
Curst be those pleasures, cry they may,
Which droue the thought of this away.

3

The *Iewes* abiected yet remaine,
That his first *Aduens* heeded not;
And those fiue *Virgins* knockt in vaine,
Who to prouide them oyle forgot:
But safe and blessed those men are,
Who for his *Commings* doe prepare.

4

O let vs therefore watch and pray,
His tymes of *visiting* to know;
And liue so furnisht, that we may
With him vnto his *wedding* goe:
Yea, though at midnight he should call,
Let vs be ready, *Lampes*, and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come, and be a Guest
Within our harts, may pleasure find:
And we bid welcome with good cheare
That *Comming*, which so many feare.

6

Oh come, LORD *Iesu*, come away;
(Yea, though the world it should deterre)
Oh let *thy Kingdome come* we pray,
Whose comming most too much deferre:
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas Day.

This Day *is worthily dedicated to be obserued in Remembrance of the blessed* Nativitie *of our Redeemer* Iesus Christ. *At which time it pleased the Almightie* Father *to send his onely begotten* Sonne *into the world for our sakes; And by an vnspeakeable vnion to ioyne in one person* God *and* Man, *without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulnesse, and the joy wee ought to haue in this loue of God: there hath beene anciently, and is yet continued in* England (*about other Countries*) *a neighbourly and plentifull hospitalitie, in inuiting and (without inuitation) recreasing vnto our well furnisht Tables, our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of mutie and freehearted kindnesse among vs: But most of all to the refreshing of the bowells of the Poore (being the most Christian vse of such Festiualls) Which charitable, and good* English *custome, hath of late beene seasonably reedaunced by his* Maiesties *gratious care, in commanding our* Nobilitie *and* Gentrie *to repaire (especially at such times) to their Country* Mansions.

SONG. XLVI.

1

AS on the Night before this happie Morne,
Ablessed *Angell* vnto *Shepheards* told,
Where (in a Stable) he was poorely borne,
VVhō, nor the earth, nor Heau'n of heau'ns can hold
Through *Bethlem* rung
This newes at their returne;
Yea, *Angells* sung,
That *God with vs* was borne:
And they made mirth, because we shold not mourne.

2

This fauour *Christ* vouchsafed for our sake,
To buy vs *Thrones*, hee in a *Manger* lay.
Our *weakenes* tooke, that we his *strength* might take,
And was *disrob'd*, that hee might vs *array*;
Our *flesh* hee wore,
Our *Sinne* to weare away.
Our *Curse* hee bore,
That wee escape it may.
And *wept* for vs, that wee might *sing* for aye.

CHORVS.

Their *Angells Caroll* sing wee then,
To God on high all glory bee,
For Peace on earth bestoweth hee,
And sheweth Fauour vnto men.

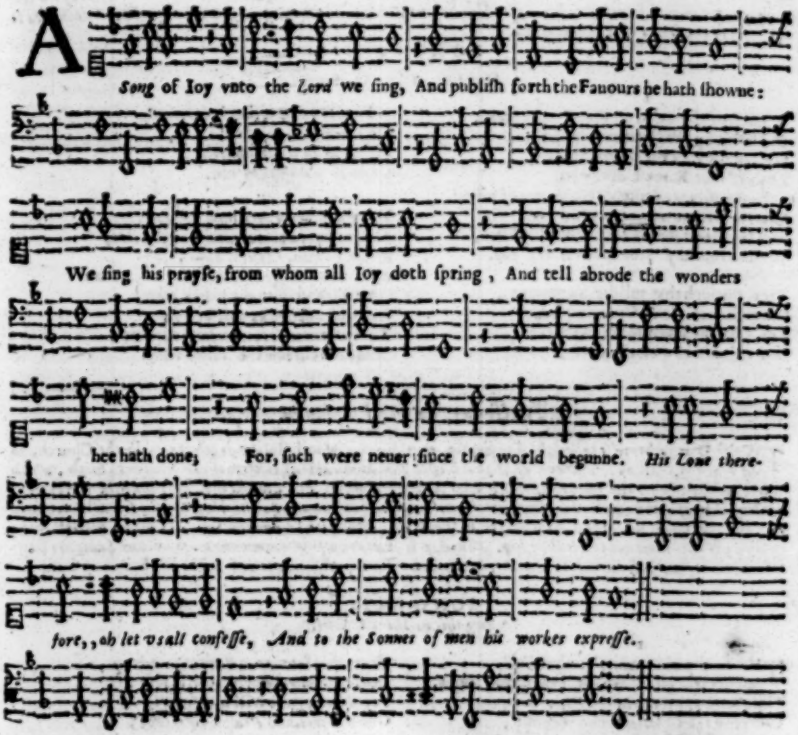
CHORVS.

With Angells *therfore sing agen*;
To God *on high all glorie bee*;
For Peace on Earth *bestoweth hee*:
And sheweth Fauour vnto Men.

Anothe r

Another for Christmas day.

SONG. XLVII.



2

As on this *Day*, the *Sonne of God* was borne:
The blessed *Word* was then *incarnate* made;
The *Lord*, to bee a *Seruant* held no scorne;
The *Godhead* was with *humane* nature clad;
And *Flesh*, a Throne aboue all *Angells* had.

His Loue therfore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

3

Our *Sinne*, and *Sorrows* on himselfe he tooke,
On vs, his *blisse* and *goodnesse* to bestowe.
To visit *Earth*, he *Heauen* a while forsooke:
And to aduance vs *high*, descended *low*;
But with the sinfull *Angells* dealt not so.

His Loue therfore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

4

A *Maid* conceiu'd, whom *Man* had neuer knowne:
The *Fleece* was moistned where no raine had beene:
A *Virgin* thee remaines, that had a *Sonne*:
The *Bush* did flame that still remained *greene*;
And this befell, when *God with vs* was seene.

His Loue therfore, oh let vs all confesse.
And to the Sonnes of men his workes expresse.

5

For sinfull man all this to passe was brought,
As long before the *Prophets* had foretspoke:
So, hee that first our shame and ruine wrought,
Once bruis'd our *heele*, but now his *Head* is broke;
And he hath made vs whole, who gaue that stroke.

His Loue therfore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

6

The *Lambe* hath plaid deuouring *wolues* among.
The *Morning starre* of *Iacob* doth appeare.
From *Iesses* roote our *Tree of Life* is sprung,
And all Gods words (*in him*) fulfilled are.
Yet wee are slacke his praises to declare.

His Loue therfore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

The

The *Circumcision*, or *New-yeares* Day.

THE Church *solemnizeth this* Day, *commonly called* New-yeares day, *in memoriall of our* Saviours Circumcision; *that remembring how when he was but eight daies old, hee began to smart, and shed his blood for vs, we might praise him for the same, and that with due thankefulnesse, considering how easie a Sacrament hee hath left vs (instead of that bloodie one which the Law enioyned) we might bee provoked to bring forth the fruits of* Regeneration.

SONG XLVIII.

Sing this as the 44 Song.

1

THis *Day* thy flesh, oh *Christ*, did bleed,
Mark't by the *circumcision knife*:
Because the *Law* for mans misdeed,
Required that Earnest of thy life.
Those *droppes* deuin'd that *showre* of blood,
Which in thine *Agonie* began:
And that great *showre* forethew'd the *Flood*,
Which from thy Side the next day ran.

2

Then, through that milder *Sacrament*,
Succeeding this, thy Grace inspire;
Yea, let thy smart make vs repent,
And circumcized hearts desire.
For, hee that either is *baptiz'd*,
Or, *Circumcis'd* in flesh alone,
Is, but as an *vncircumcis'd*,
Or as an *vnbaptized*-one.

3

The yeare anew wee now beginne,
And, outward guiltes receiu'd haue wee,
Renue vs also, *Lord*, within,
And, make vs *New-yeares-guiltes* for thee:
Yea, let vs with the passed *yeare*,
Our old affections cast away;
That wee *new Creatures* may appeare,
And, to redeeme the Time assay.

Twelfe day, or the *Epiphanie*.

TWelfe Day, *otherwise called the* Epiphanie, *or the day of* Manifestation, *is celebrated by the* Church, *to the praise of God, and in memoriall of that blessed and admirable discourse of our* Saviours *birth, which was vouchsafed vnto the* Gentiles *shortly after it came to passe. For, as the* Shepheards *of the* Iewes *were warned thereof, and directed to the place by an* Angell *from heauen. So the* Magie *of the* Gentiles *receiued the same particular notice of it, by a* Starre *in the* East, *that both* Iewes *and* Gentiles *might bee left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Saviours* Baptisme, *and of his first miracle in* Cana, *by which he was likewise manifested to bee the* Sonne *of God.*

SONG XLIX.

Sing this as the 41 Song.

1

THat so thy blessed birth, oh *Christ*,
Might through the world bee spread about,
Thy *Starre* appeared in the *East*,
Whereby the *Gentiles* found thee out;
And offring Thee *Myrrhe*, *Incense*, *Gold*,
Thy three fold *Office* did vnfold.

2

Sweet *Iesus*, let that *Starre* of thine,
Thy Grace, which guides to finde out thee,
Within our hearts for euer shine,
That thou of vs found out maist bee:
And thou shalt be our *King* therefore,
Our *Priest*, and *Prophet* euermore.

3

Teares that from true Repentance drop,
Insteed of *Myrrhe* present will wee:
For *Incense* wee will offer vp
Our *Prayres*, and *Praises* vnto thee;
And bring for *Gold* each *pious deed*,
Which doth from sauing-faith proceede.

3

And as those *Wisemen* neuer went
To Visite *Herod* any more:
So, finding Thee, wee will repent
Our courses follow'd heretofore;
And that wee homeward may retire,
The Way by Thee, we will enquire.

The Purification of S. *Marie* the Virgin.

ACcording *to the time appointed in the Lawe of* Moses, *the blessed Virgine* S. Marie *reckoned the daies of* Purification, *which were to bee obserued, after the birth of a male Childe. And then, as the* Law *commanded, presented both her* Sonne, *and her appointed* Offring *in the* Temple. *Partly therefore, in commemoration of that her true obedience to the* Law; *and partly to memorize that presentation of our* Redeemer (*which was performed by his blessed* Mother, *as her* Purification) *this Anniuersarie is worthily obserued.*

SONG L

Sing this as the 9 Song.

1

NO doubt but Shee that had the grace,
Thee, in her wombe, oh *Christ*, to beare,
And did all woman-kinde surpasse,
Was hallow'd by thy being there,
And where the *Fruit* so holy was,
The *Birth* could no pollution cause.]

Yet

Yet, in obedience to thy *Law*,
Her *Purifying-rites* were done,
That wee might learne to ſtand in awe,
How from thine ordinance wee runne:
For, if wee diſobedient bee
Vnpurified Soules haue wee.

3

Oh, keepe vs, *Lord*, from thinking vaine,
What by thy word thou ſhalt command:
Let vs bee ſparing to complaine,
On what wee doe not vnderſtand;
And guide thy *Church*, that Shee may ſtill
Command according to thy will.

4

Vouchſafe, that with one ioynt conſent
Wee may Thy praiſes euer ſing:
Preſerue thy *ſeamleſſe Roabe* vnrent,
For which, ſo many *Lots* doe fling.
And grant, that being purifide
From ſinne, wee may in Ioue abide.

5

Moreouer, as thy *Mother* went
(That holy, and chriſte bleſſed *Maide*)
Thee in thy *Temple* to preſent.
VVith perfect humane fleſh arraide:
So, let vs offer'd vp to Thee,
Repleniſht with thy Spirit bee:

6

Yea, let thy *Church*, our *Mother* deare,
(Within whoſe wombe new-borne wee be)
Before thee at her time appeare,
To giue her *Children* vp to Thee;
And take her purified things,
Her, and that *Offring* which thee brings.

The firſt day of *Lent*.

THE obſeruation of Lent is a profitable inſtitution of the Church, not abridging the Chriſtian libertie of meates, but intended for a meanes to helpe to ſet the ſpirit as libertie from the fleſh. And therfore this Faſt conſiſteth not altogether in a formall forbearance of their or that food, but in a true mortification of the bodie. For, abſtinence from fleſh onely (wherin we ought to be obedient alſo to the higher powers) more tendeth to the encreaſe of plentie and well ordering things in the Common-wealth, then to a ſpirituall Diſcipline. Becauſe, it is apparant wee may ouer pamper our ſelues, as well with what is permitted, as with what is forbidden. This commendable obſeruation (which euery man ought to obſerue, ſo far forth as he ſhall bee able, and his ſpirituall neceſſitie requires) was appointed partly to commemorate our Sauiours miraculous faſting; whereby hee ſatisfied for the gluttonie of our firſt Parents; And (at this ſeaſon) partly to coole our wanton blood, which at this time of the yeare is apteſt to bee inflamed with euill concupiſcences: and partly alſo, to prepare vs the better, both to meditate the paſſion of our Sauiour, which is alwaies commemorated about the end of Lent, and, to fit vs to receiue the bleſſed Sacrament of his laſt Supper, to our greater comfort.

SONG. LI.

Sing this as the 44 Song.

1

THy wondrous *Faſting* to record,
And our rebellious fleſh to tame,
A *holy Faſt* to thee, Oh *Lord*,
Wee haue intended in thy name:
Oh ſanctifie it wee thee pray,
That wee may thereby honour Thee;
And, ſo diſpoſe vs, that it may
To our aduantage alſo bee.

2

Let vs not grudgingly abſtaine;
Nor ſecretly the Gluttons play;
Nor openly, for glorie vaine,
Thy *Churches* ordinance obey:
But, let vs Faſt as thou haſt taught,
Thy rule obſeruing in each part,
With ſuch intentions as wee ought,
And with true ſingleneſſe of heart.

3

So, thou ſhalt our *Deuotions* bleſſe,
And make this holy *Diſcipline*
A means that longing to ſuppreſſe,
Which keepes our will ſo croſſe to thine:
And, though our ſtricteſt *Faſtings* faile,
To purchaſe (of themſelues) thy Grace;
Yet they, to make for our auaile,
By thy deſeruings ſhall haue place.

4

True *Faſting* helpfull oft hath beene,
The wanton fleſh to mortifie;
But, takes not of the guilt of ſinne;
Nor, can wee merit ought thereby:
It is thine *abſtinence*, or noe,
Which merits honor for vs muſt;
For, when our glorioust workes are done,
Wee periſh, if in them wee truſt.

The *Annuntiation* of *Mary*.

THE Church hath dedicated this Day to memorize the Annuntiation of the bleſſed Virgin S. Mary, who was about this time of the yeare ſaluted by the Angell Gabriel: and wee ought to ſanctifie it with praiſing God for that vnexpreſſable myſterie of our Sauiours Conception, which was the happie newes the holy Angell brought vnto his Mother. Nothing in the World is more worthie to bee ſpoken of then this ſauour, and yet nothing more vnſpeakeable.

SONG LII.

Sing this as the 44 Song.

1

OVr hearts, Oh blessed God encline,
Thy true affection to embrace,
And that humilitie of thine
Which for our sakes vouchsafed was.
Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to mind what thou hast done,
That wee may praise Thee and bee glad.

2

For thou not onely heldst it meet,
To send an Angell from aboue,
An humble Maide on earth to greet,
And bring the Message of thy loue,
But, laying (as it were) aside
Those Glories none can comprehend,
(Nor any mortall eies abide)
Into her Wombe thou didst descend,

3

Bestow thou also thy respect,
On our despis'd and low degree;
And *Lord*, oh doe not vs neglect,
Though worthy of contempt wee bee
But, through thy Messengers prepare,
And hallow so our hearts, wee pray,
That (thou conceiued being there)
The fruites of Faith bring forth wee may.

Palme Sunday.

PAlme Sunday *is so called, by reason it was vpon that day, in which* Iesus *riding to* Ierusalem (*according to the Prophets*) *the people strowed the way for him with their Garments, and the Branches of the* Palme-trees. *And indeed, it was in a manner the day of* Proclaiming *him King, as the Friday following was the day of his* Coronation. *Worthily therefore is it commemorated. And manie excellent Mysteries are thereby brought to remembrance, which but for this* Anniuersarie, *most would forget, and manie perhaps neuer come to know.*

SONG LIII.

Sing this as the 3 Song

1

WHen *Iesus* to *Ierusalem*,
(And there to suffer) rode;
The People all the way for him,
With *Palme* and Garments strow'd:
And though hee did full meekely ride,
And poorly on an Asse.
Hosanna to the King, they cride,
As hee along did passe.

2

His glorie, and his royall right
(Eu'n by a power diuine)
As if in worldly pomps despight,
Through pouerty did shine:
And though the greater sort did frowne,
Hee exercis'd his power,
Till hee himselfe did lay it downe,
At his appointed houre.

3

Possession of his *House* hee got;
The Merchants thence expel'd;
And, though the *Priests* were mad thereat,
His Lectures there he held.
Oh! how should anie be so dull,
To doubt who this might bee!
When they did things so wonderfull,
And workes so mightie see.

4

Lord, when to vs thou draweſt nigh,
Instruct vs Thee to know;
And to receiue Thee ioyfully,
How meane so e're in show:
Yea, though the rich and Worldly wise,
When wee thy praises sing,
Both Thee and vs, therefore, despise,
Be thou approu'd our *King*.

Thursday before *Easter.*

AS *vpon this Day our Blessed* Sauiour, *eating the* Passeouer *with his* Disciples, *Instituted the blessed Sacrament of his* Last Supper. *Afterward hee washed their feet; prayed for them, and for all the faithfull generation; instructed them, comforted them; warned them of what should come to passe, both concerning themselues & his own death & resurrection; promised to send them a* Comforter, *& expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, hee praying, fell into his most bitter Agonie; which hauing ouercome, hee was that night betraied and forsaken of all his* Disciples. *In commemoration of which passages, the* Church *holds this yearly assembly, that our pious affections towards our* Redeemer, *may bee stirred vp to his glory and our comfort.*

SONG. LIV

Sing this as the 9. Song.

1

A Holy *Sacrament* this day,
To vs thou didst, O *Lord*, bequeath;
That by the same preserue wee may
A blest memoriall of thy Death:
Whereof, oh let vs so partake,
Wee may with thee one Body make.

Thy

2

Thy *Holy Supper* being done,
(The laſt which thou vouchſafedſt here)
By Thee, the feet of euerie one
Of thy Diſciples waſhed were;
To which Humilitie of thine,
Our haughtie mindes doe thou encline.

3

The reſt of that day thou didſt vſe,
To pray, to comfort, and aduiſe;
None might (when thou wert gone) abuſe
Thy Friends, or make of them a prize;
Yet, when thy pleaſure thou hadſt ſaid;
By one of thine thou wert betraide.

4

And lo, that night they all did flie,
Who ſat ſo kindly by thy ſide;
Eu'n hee, that for thy loue would die,
With Othes and Curſes thee deni'd:
VVhich to thy Soule more nigh did goe,
Then all the wrongs thy Foes could doe.

5

Sweet *Ieſus* teach vs to conceiue,
How neare vnto thy heart it ſtroke,
When thy *Beloued* Thee did leaue,
And thou didſt backe vpon him looke.
Wee may hereafter nigh Thee keepe,
And, for our paſt denialls weepe.

6

Yea, let each paſſage of this day,
Within our hearts bee grauen ſo,
That minde them wee for euer may,
And ſtill thy promiſe truſt vnto:
So our affections ſhall to thee
In life, and death vnchanged bee.

Friday before *Eaſter.*

THIS Day wee commemorate the inſufferable Paſſion of Ieſus Chriſt, *our bleſſed Redeemer; who was at this ſeaſon of the yeare deſpightfully crucified by* Pilate, *and the* Iewes. *Euery day wee ought ſeriouſly to thinke vpon it by our ſelues: But this day wee ought to meete about it in the publike* Aſſemblies, *that wee might prouoke eatch other to compunction of heart, to renew the memorie of it; and to moue thoſe that haue not yet taken notice thereof, to come along with vs, to heare the ſtory of his vnmatchable ſorrow, who for the loue of vs tooke vpon himſelfe thoſe puniſhments which our wickedneſſe deſerued.*

SONG LV.

Sing this as the 24 Song.

1

YOV that like heedleſſe *Strangers* paſſe along,
As if nought heere concerned you to day;
Draw nigh and heare the ſaddeſt Paſſion Song,
That euer you did meet with in your way:
So ſad a Storie ne're was told before,
Nor ſhall there be the like for euermore.

2

The greateſt *King* that euer wore a Crowne,
More then the baſeſt *Vaſſall* was abus'd;
The trueſt *Louer* that was euer knowne,
By them hee lou'd was moſt vnkindly vs'd:
And hee that liu'd from all tranſgreſſions cleare,
Was plagu'd for all the ſinnes that euer were.

3

Eu'n They, in pittie of whoſe fall hee wept,
Wrought for his ruine, whilſt he ſought their good;
And watched for him when they ſhould haue ſlept,
That they might quench their malice in his blood:
Yet(whē their bonds frō him he could haue thrown)
To ſaue their liues, he daign'd to looſe his owne.

4

Thoſe, in whoſe hearts compaſsion ſhould haue been
Inſulted o're his poore afflicted ſoule;
And thoſe, that nothing ill in him had ſeene,
(As guiltie) him accus'd of treaſon foule:
Nay, Him (that neuer had one idle thought)
They, for blaſpheming, vnto Iudgment brought.

5

Where, ſome to aske him vaine demands begin,
And, ſome to make a ſport with him deuiſe:
Some, at his anſwers and behauiour grinne,
And ſome doe ſpit their filth into his eies:
Some giue him blowes, ſome mock, & ſome reuile;
And he *(Good heart)* fits quiet all the while.

6

Oh, that where ſuch a throng of men ſhould bee,
No heart was found ſo gentle to relent!
And that ſo good and meeke a *Lambe* as He,
Should be ſo vs'd, and yet no teare be ſpent!
Sure, when once malice fills the heart of man,
Nor ſtone nor ſteele can bee ſo hardned than.

7

For, after this, his cloaths from him they ſtript;
And then, as if ſome *Slaue* this *Lord* had beene,
With cruell Rods and Scourges him they whipt,
Till wounds were ouer all his bodie ſeene:
In purple clad, and crowned too with thorne
They ſet him forth, and honord him in ſcorne.

8

And when they ſaw him in ſo ſad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the ſight;
But in their elliſh fury did proceed:
Away with him, Away with him, they ſaid,
And, *Crucifie him, Crucifie him* cride.

9

A *Croſſe* of Wood that huge and heauie was,
Vpon his bloodie ſhoulders next they lay;
Which onward to his *Execution place*,
Hee carri'd, till he fainted in the way:
And, when he thither weake and tyred came,
To giue him reſt they nail'd him to the ſame.

10

Oh! could wee but the thouſandth part relate,
Of thoſe Afflictions which they made him beare,
Our hearts with paſſion would diſſolue thereat,
And wee ſhould ſit and weepe for euer heere;
Nor ſhould wee glad againe hereafter bee,
But that we hope in glorie him to ſee.

11

For, while vpon the *Crosse* he payned hung,
And was with soule tormentings also grieu'd;
(Farre more then can bee told by any tongue,
Or, in the hearts of mortalls bee conceiu'd)
Those, for whose sake he vnderwent such paine,
Reioyc't thereat, and held him in disdaine.

12

One offerd to him Vineger, and Gall;
A second did his pious workes deride;
To dicing for his roabs did others fall;
And manie mock't him when to God hee cride:
Yet he, as they his paine still more procur'd,
Still lou'd, and for their good the more endur'd.

13

But, though his matchlesse *Loue* immortall were,
It was a mortall Bodie hee had on,
That could noe more then mortall Bodies beare;
Their malice therefore did preuaile thereon:
And loe, their vtmost fury hauing tride;
This *Lambe of God* gaue vp the Ghost and dy'de:

14

Whose Death, though cruell vnrelenting Man,
Could view, without bewailing or affright;
The *Sunne* grew darke; the *Earth* to quake began;
The *Temple vaile* did rend asunder quite:
Yea, hardest *Rockes* therewith in peeces brake;
And *Graues* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present bee,
This *Innocent* with mooued soules embrace:
For, this was our *Redeemer*, this was hee,
VVho thus for our vnkindnesse vled was;
Eu'n *Hee*, the cursed *Iewes*, and *Pilats* slew,
Is hee alone, of whom all this is true.

16

Our sinnes of *spight* were part of those that day,
VVhose cruell *whips* & *Thornes* did make him smart;
Our *Lusts* were those that tyr'd him in the *Way*;
Our want of *Loue* was that which pierc't his *Heart*.
And still when wee forget, or sleight his paine;
VVee crucifie and torture him againe.

Easter-Day.

THis Day *is solemnized in memoriall of our* Sauiours *blessed* Resurrection *from the dead: Vpon which (as the Members with the Head) the* Church *began her ioyfull triumph ouer Sinne, Death, and the Diuell: And hath therefore appointed, that to record this* Mysterie, *and to stirre vp thankefull reioycings in our hearts, there should be an annuall* Commemoration *thereof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our soules.*

SONG. LVI.

Sing this as the 44 Song.

THis is the Day the LORD *hath made,*
And therein ioyfull we will be;
For, from the blacke infernall shade,
In triumph backe return'd is *He:*
The snares of *Satan*, and of *Death*,
He hath victoriously vndone,
And fast in Chaines he bound them hath,
His *triumph* to attend vpon.

2

The *Graue*, which all men did detest,
And held a Dungeon full of feare,
Is now become a *Bed* of rest,
And no such terrors find we there.
For, *Iesus Christ* hath tooke away
The horror of that loathed *Pit*;
Eu'n euer since that glorious day,
In which himselfe came out of it.

3

His *Mockings*, and his bitter *Smarts*,
He to our praise and ease doth turne,
And all things to our ioy conuarts,
VVhich he with heanie heart hath borne:
His *broken Flesh* is now our Food,
His *Blood* he shed, is euer since,
That *Drinke*, which doth our Soules most good,
And that which shall our soulnesse cleanse.

4

Those *Wounds* so deepe, and torne so wide,
As in a *Rocke*, our shelters are;
That, which they pierced through his side,
Is made a *Doue hole* for his *Deare*;
Yea, now we know, as was foretold,
His Flesh did no corruption see;
And that *Hell* wanted strength to hold
So strong, and one so blest as He.

5

Oh, let vs praise his *Name* therefore,
(VVho thus the vpperhand hath wonne)
For, we had else, for euermore
Been lost, and vtterly vndone:
VVhereas this Fauour dothallow,
That we with bouldnesse thus may sing;
Oh Hell, where is thy conquest now?
And thou (oh Death) where is thy sting?

Ascension Day.

AFter Iesus Christ *was risen from the dead, and had many times shewed himselfe vnto his* Disciples, *he was lifted from among them, and they beheld him ascending vp into Heauen, till a Cloud tooke him out of their sight: In memorie of which* Ascension, *and to praise God for so exalting the* humane Nature *to his owne glorie, and our aduantage, the* Church *worthily celebrated this* Day, *and hath commended the obseruation thereof to her* Children.

SONG.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
A *Triumph Song* we sing;
And with true thankfull hearts reioyce,
In our *Almighty King*;
Yea, to his glory we record,
(Who were but dust and clay)
What honor he did vs afford,
On his *Ascending day*.

2

The *Humane Nature*, which of late,
Beneath the *Angels* was;
Now raised from that meaner state,
Aboue them hath a place:
And at *whose* feet all Creatures bowe,
Which through the whole world be;
For, at GODS *right-hand* throned now,
In glory sitteth *He*.

3

Our LORD, and *Brother*, who hath on
Such flesh, as this we weare,
Before vs vnto heauen is gone,
To get vs places there;
Captiuity was *captiu'd* then,
And he doth from aboue
Send ghostly presents downe to men,
For tokens of his *loue*.

4

Each *Dore* and Euerlasting *Gate*,
To him hath lifted been;
And in a glorious wise thereat,
Our *King* is entred in:
VVhom if to follow we regard,
VVith ease we safely may;
For he hath all the meanes prepar'd,
And made an open way.

5

Then follow, follow on a pace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath scald vnto:
And for his honour, let our voice
A shout so heartie make,
The *Heau'ns* may at our mirth reioice,
And *Earth*, and *Hell* may shake.

Pentecost or *Whitsunday*.

After our Saviour *was ascended, the fiftith day of his Resurrection, and iust at the* Iewes *Feast of* Pentecost, *the* Holy-Ghost (*our promised Comfortour*) *was sent downe vpon the* Disciples *assembled in* Ierusalem, *appearing in a visible forme, & miraculously filling them with all manner of Spirituall gifts and knowledge, tending to the diuine worke they had in hand: Whereby, they being formerly weake and simple men, were immediately enabled to resist all the Powers of the Kingdome of* Darkenesse, *and to lay those strong Foundations, vpon which the Catholike* Church *now standeth, both to the Glorie of* God *and our Saluation. In remembrance therefore of that great miraculous Mysterie this* Day *is solemnized.*

SONG. LVIII.

Sing this as the third Song.

1

EXceeding faithfull in thy Word,
And iust in all thy waies,
VVe doe acknowledge thee, oh LORD,
And therefore giue thee praise:
For, as thy promise thou didst passe,
(Before thou went'st away)
Sent downe thy *Holy-Spirit* was,
At his appointed day.

2

VVhile thy *Disciples* in thy Name,
Together did retire,
The *Holy-Ghost* vpon them came,
In *Clouen Tongues* of Fire,
That in their calling they might be
Confirmed from *Aboue*,
As thou wert, when he came on thee,
Descending like a Doue:

3

VVhereby those men that simple were,
And fearefull till that houre,
Had knowledge at an instant there,
And bouldnesse arm'd with powre,
Receiuing gifts so manifold,
That (since the world begun)
A wonder seldome hath been told,
That could exceed this one.

4

Now also, blessed *Spirit*, come;
Vnto our Soules appeare;
And of thy Graces showre thou some
On this *Assembly* here:
To vs thy *Doue-like* meekenesse lend,
That humble we may be,
And on thy Siluer wings ascend,
Our Saviour *Christ* to see.

5

Oh, let thy *Clouen Tongues*, we pray,
So rest on vs agen,
That both thy Truth confesse we may,
And teach it other men.
Moreouer, let thy heauenly *Fire*

(Enflamed from aboue)
Burne vp in vs each vaine desire,
And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow
On vs thy Sacred *Peace*,
VVe stronger may in Vnion grow,
And in debates decrease:
VVhich *Peace* though many yet contemne,
Reformed let them be,
That we may (LORD) haue part in them,
And they haue part in thee.

Trinitie Sunday.

After Arrius *and other* Hereticks *had broched their damnable Fancies, whereby the Faith of many concerning the Mysterie of the blessed* Trinitie *was shaken, diuers good men laboured in the rooting out of those pestilent Opinions: And it was agreed vpon by the* Church, *that some particular* Sunday *in the yeere should be dedicated to the memorie of the holy* Trinitie, *and called* Trinitie Sunday, *that the name might giue the people occasion to enquire after the Mysterie. And moreouer (that the Pastor of each seuerall Congregation might be yeerely remembred to treat thereof as necessitie required) certaine portions of the* Holy-Scripture *proper to that end were appointed to be read publikely that Day. In some Countreys they obserued that Institution on the Sunday next before the* Aduent; *and in other places the Sunday following* Whitsunday, *as in the* Church *of* England.

SONG. LIX.

Sing this at the ninth Song.

1

THose, oh, thrise holy *Three in One*,
VVho seeke thy Nature to explaine,
By rules to humane Reason knowne,
Shall find their labour all in vaine;
And in a Shell they may intend,
The Sea, as well, to comprehend.

2

VVhat therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'st vs to beleeue,
Let vs obey, Let *Reason* goe:
Faith's obiects true, and surer be,
Then those that *Reasons* eies doe see.

3

Yet, as by looking on the *Sunne*,
(Though to his substance we are blind)
And by the course we see him runne,
Some *Notions* we of him may find:
So, what thy *Brightnesse* doth conceale,
Thy *Word*, and *Workes* in part reueale.

4

Most glorious *Essence*, we confesse
In Thee (whom by our Faith we view)
Three *Persons*, neither more nor lesse,
VVhose workings them distinctly shew:
And sure we are, those *Persons Three*
Make but one GOD, and thou art He.

5

The *Sunne* a *Motion* hath we know,
VVhich *Motion* doth beget vs Light;
The *Heat* proceedeth from those two,
And each doth proper acts delight:
The *Motion* drawes out Time a Line,
The *Heate* doth warme, the *Light* doth shine.

6

Yet, though the *Motion*, *Light*, and *Heate*,
Distinctly by themselues we take;
Each in the other hath his seat,
And but one *Sunne* we see they make:
For, whatsoe're the *One* will doe,
He workes it with the other *Two*.

7

So, in the *God-head* there is knit
A wondrous threefold *True-loue-knot*,
And perfect *Vnion* fastens it,
Though Flesh and blood perceiue it not;
And what each *Person* doth alone,
By all the *Trinitie* is done.

8

Their *Worke* they iointly doe pursue;
Though they their *Offices* diuide;
And each one by himselfe hath due
His proper *Attributes* beside:
But one in *Substance* they are still,
In *Vertue* one, and one in *Will*.

9

Eternall all the *Persons* be,
And yet *Eternall* there's but *One*;
So likewise *Infinite* all Three,
Yet *Infinite* but *One* alone:
And neither *Person* aught doth misse,
That of the God-heads *Essence* is.

10

In *Vnitie* and *Trinitie*,
Thus, oh *Creator*, we adore
Thy euer-praised *Deitie*,
And thee confesse for euermore,
One *Father*, one *begotten Sonne*,
One *Holy-Ghost*, in *God-head* one.

Sunday in generall.

SVnday *is our Nationall Appellation, the* Sabboth *the Hebrewe Tearme, and the* Lords-day *the Christian Name, whereby we entitle Gods* Seauenth-day; *And (of wilfull affectation be auoided) either Name is alowable.*

abrogable. It is a portion of Time *sanctified by God, immediately upon the Worlds creation, and by the Diuine Law dedicated to be perpetuall) obserued to the honour of our Creatour: And though some thing accidentally pertinent to the obseruation therof, hath bin changed, yet, that which is essentiall thereunto is for euer immutable. Our* Sauiour *hath by his Resurrection hallowed for vs that which we now obserue in steed of the Iewish* Saboth; *which being the day whereupon he rested in the Graue, the obseruation thereof, and of all other Iewith Ceremonies was buried with him: because they were to continue but till the accomplishment of those things whereof they were* Types. *This is that day wherein our* Redeemer *began (as it were) his* Eternall rest, *after he had finished the worke of our Reparation, and conquered Death, the last that was to be destroied. This Day we ought therefore to sanctifie according to Gods first Institution: not* Iewishly, *that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according to the Letter: but* Christianly; *to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and Soules, that we may with a sanctified pleasure (and as much as may be without wearinesse) spend that Day to the Glorie of* God, *according to his Command and his* Churches *direction; euen to the vse of bodily labours and exercises, whensoeuer (without respect to sensuall or couetous ends) a rectified Conscience shall perswade vs, that the Honour of* God, *the Charitie we owe our* Neighbours, *or an vnfayned necessitie requires them to be dont.*

SONG. LX.

Sing this as the 44 Song.

SIxe daies, oh LORD, the world to make,
And set all Creatures in aray,
VVas all the leasure thou would'st take,
And then did'st rest the Seaueth day:
That day thou therefore hallowed hast,
And rightly, by a Law Diuine;
(VVhich till the end of Time shall last)
The seaueth part of *Time* is thine.

2

Then, teach vs willingly to giue
The tribute of our daies to Thee;
By whom we now both moue, and liue,
And haue attain'd to what we be.
For, of that *Rest*, which by thy Word
Thou hast been pleased to enioyne,
The profit all is ours, oh LORD,
And but the praise alone is thine.

3

Oh, therefore let vs not consent,
To rob thee of thy *Saboth day*;
Nor rest with carnall *Rest* content,
But sanctifie it all we may;
Yea, grant that we from sinfull strife,
And all those workes thou do'st detest,
May keepe a *Saboth* all our life,
And enter thy *Eternall rest*.

Saint *Andrews* Day.

THe holy Church *celebrateth this Day to glorifie God for that fauour which he vouchsafed vnto her by the Calling and Ministerie of blessed* Andrew *his* Apostle, *and that by the remembrance of his readinesse to follow and preach* Christ, *both the honourable and Christian Memoriall due to an* Apostle, *might be preserued, and we stirred vp also to the imitation of his forwardnesse, in our seuerall Callings aduancing Gods Honour and Gospell: In which generall sence euerie the meanest Christian, hath a kind of* Apostleship, *to build vp not only in himselfe, but in others also the Temple of the Liuing God, and to encrease and establish the Kingdome of* Christ.

SONG. LXI.

Sing this as the 44 Song.

AS blessed *Andrew* on a day,
By fishing did his liuing earne,
Christ came, and called him away,
That he to fish for men might learne;
And no delay thereat he made,
Nor questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that cald, he went.

2

Oh, that we could so readie be,
To follow *Christ* when he doth call!
And that we could forsake, as he,
Those Nets, that we are snar'd withall:
Or would this *Fisherman* of men,
(VVho set by all he had so light)
By his obedience shewed then,
(And his example) win vs might.

3

But Precepts and Examples faile,
Till thou thy Grace, LORD, adde thereto;
Oh grant it, and we shall preuaile,
In whatsoe're thou bid'st vs doe:
Yea, we shall then that blisse conceiue,
VVhich in thy seruice we may find;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

Saint *Thomas* Day.

THis Day was ſet apart by the Church, *that it might be ſanctified to the praiſe of God, for his holy* Apoſtle *Saint* Thomas, *by whoſe Preaching the Chriſtian generation was multiplied, and that we might ſtrengthen the beleefe we haue of our* Sauiours *vndeniable Reſurrection, by taking an yeerely occaſion to refreſh our memories with that part of the Euangelicall Storie which mentioneth, both this* Apoſtles *doubting, and the confirmation of his Faith by a ſenſible demonſtration.*

SONG. LXII.

Sing this as the ninth Song.

1

WHen *Chriſt* was riſen from the dead,
And *Thomas* of the ſame was told,
He would not credit it, he ſed,
Though he himſelfe ſhould him behold,
Till he his wounded hands had eide,
And thruſt his fingers in his ſide.

2

VVhich triall he did vndertake,
And *Chriſt* his frailtie did permit,
By his diſtruſting ſure to make
Such others, as might doubt of it:
So we had right, and he no wrong;
For by his weakeneſſe both are ſtrong.

3

Oh bleſſed GOD, how wiſe thou art!
And how confoundeſt thou thy Foes!
VVho their temptations doſt conuert,
To worke thoſe ends which they oppoſe:
VVhen *Satan* ſeekes our Faith to ſhake,
The firmer he the ſame doth make.

4

Thus whatſoe're he tempts vs to,
His diſaduantage let it be;
Yea, make thoſe verie ſins we doe,
The meanes to bring vs nearer thee:
Yet, let vs not to ill conſent,
Though colour'd with a good intent.

Saint *Stephens* Day.

STephen was one of the ſeuen Deacons *mentioned Act. 6. and the firſt Martyr of* Ieſus Chriſt, *whoſe Truth hauing powerfully maintained by diſpute, he conſtantly ſealed it with his Blood. The* Church *therefore hath appointed this* Anniuerſarie *in remembrance thereof, that ſo God might perpetually be glorified for the ſame, and the Storie of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Tryals.*

SONG. LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy firſt *Martyr* breath
Thy bleſſed Truth, to ſuch as him withſtood!
VVith what ſtout mind embraced he his death!
A holy witneſſe ſealing with his blood!
The praiſe is thine, that him ſo ſtrong did'ſt make,
And bleſt is he, that died for thy ſake.

2

Vnquenched loue in him appear'd to be,
VVhen for his murth'rous Foes he did entreat:
A piercing Eie made bright by Faith had he;
For he beheld thee in thy Glorie ſet;
And ſo vnmou'd his patience he did keepe,
He di'de, as if he had but falne a ſleepe.

3

Our luke-warme hearts with his hot Zeale enflame,
So Conſtant, and ſo Louing let vs be;
So let vs liuing glorifie thy Name;
So let vs dying fixe our Eies on Thee:
And when the ſleepe of Death thall vs o'retake,
VVith him to Life eternall vs awake.

Saint *Iohn* the *Euangeliſt.*

THis Day is celebrated by the Church *to praiſe God for his bleſſed* Euangeliſt *and beloued* Diſciple S. Iohn *who hath been an admirable Inſtrument of his Glorie and the Churches inſtruction. For, the Myſteries of the Sacred* Trinitie, *and the Diuinitie of* Chriſt, *is by him moſt plainly expreſt in his Writings, among many other great Myſteries, and excellent Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily ſtirred vp thereunto, by this Annuall* Commemoration.

SONG. LXIV.

SONG. LXIV.

Sing this as the 44 Song.

TEach vs by his example, LORD,
For whom we honour thee to Day,
And grant his witnesse of thy *Word*,
Thy *Church* enlighten euer may:
And, as below'd, oh *Christ*, he was,
And therefore leaned on thy breast;
So let vs also in thy Grace,
And on thy Sacred bosome rest.

2

Into vs breath that *Life* Diuine,
VVhose Testimonie he intends;
About vs cause thy *Light* to shine,
That which no *Darkenesse* comprehends:
And let that euer-blessed *Word*,
VVhich all things did create of nought,
Anew create vs now, oh LORD,
VVhose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,
Vs to thy *Fellowship* receiue;
Our Sins we heartily confesse,
Thy Pardon therefore let vs haue:
And, as to vs thy *Seruant* giues
Occasion thus to honour Thee;
So also, let our *Words* and *Liues*,
As Lights and Guides to others be.

Innocents Day.

KIng Herod *vnderstanding that a King of the* Iewes *was borne in* Bethlem-Iudah *(and fearing that by him he might be dispossessid) he murthered all the young Infants of that Circuit, in hope among them to haue slaine* Iesus Christ, *but he was sent into* Egypt *by Gods speciall appointment, and so the* Tyrants *furie proued vaine. In honour therefore of the Almightie's Prouidence, the Church celebrateth this Day, to put vs in mind also, how vainly the* Deuill *and his members rage against* Gods *Decree, and that the cruell slaughter of those poore Infants may neuer be forgotten, which, in a large sence, may be called a* Martyrdome; *as in the generalitie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sence doth S.* Stephen *hold still the place of the first Captaine of that Band.*

SONG. LXV.

Sing this as the 44 Song.

THat rage whereof the *Psalme* doth say,
Why are the Gentiles growne so mad?
Appear'd in part vpon that day,
VVhen *Herod* slaine the *Infants* had;
Yet (as it saith) they storm'd in vaine;
(Though many *Innocents* they slew)
For, *Christ* they purpos'd to haue slaine,
Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to restraine
All Tyrants, LORD, pursuing thee;
Thus, let our vast desires be slaine,
That thou maist liuing in vs be:
So, whil'st we shall enioy our breath,
VVe of thy loue our Songs will frame;
And with those *Innocents*, our death
Shall also glorifie thy *Name*.

3

In *Type* those Many di'de for *One*;
That *One* for many moe was slaine;
And what they felt in Act alone,
He did in Will, and Act sustaine.
LORD grant, that what thou hast decreed,
In *Will*, and *Act* we may fulfill;
And, though we reach not to the *Deede*,
From vs, oh *God*, accept the Will.

The conuersion of Saint *Paul*.

SAint Paul, *as appeares* Act. 9. *hauing been a great Persecutor of the Christian Faith before his Conuersion, was extraordinarily called to embrace the same Profession, euen as he proceeded in a iourney purposely vndertaken to suppresse the Truth: and so of a* Woulfe *became afterward a* Pastor, *and the most laborious Preacher of* Iesus Christ: *Whith Mercie of* God *that we may still remember it to the praise of his Name, and our owne comfort, the* Church *hath appointed an yeerely Commemoration thereof.*

SONG. LXVI.

Sing this as the 44 Song.

ABlest Conuersion, and a strange,
VVas that, when Saul a Paul became;
And, LORD, for making such a change,
VVe praise and glorifie thy *Name*:

For,

For whil'ſt he went from place to place,
To perſecute thy *Truth* and *Thee*;
(And running to perdition was)
By powerfull Grace cal'd backe was he.

2

VVhen from thy Truth we goe aſtraie,
(Or wrong it through our blinded zeale)
Oh come, and ſtop vs in the waie,
And then thy Will to vs reueale;
That *Brightneſſe* ſhew vs from aboue,
VVhich proues the ſenſuall eie-ſight blind;
And from our Eies thoſe *Stakes* remoue,
That hinder vs the *Way* to find.

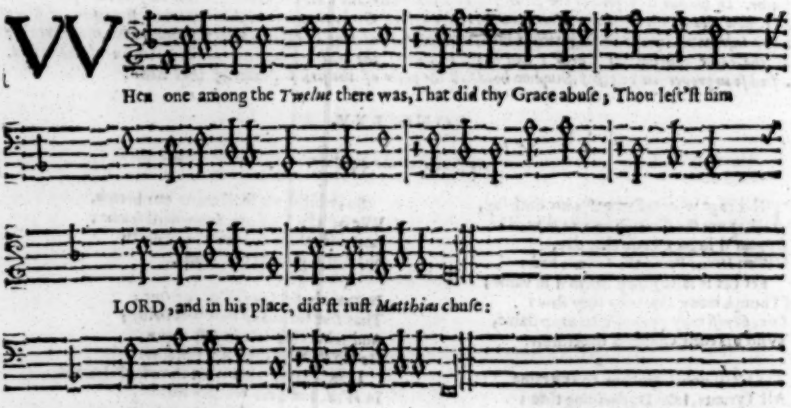
3

And as thy bleſſed Seruant *Paul*,
VVhen he a Conuert once became,
Exceeded thy *Apoſtles* all,
In painfull preaching of thy *Name*:
So grant that thoſe who haue in Sin
Exceeded others heretofore,
The ſtart of them in Faith may win,
Lone, ſerue, and honour thee the more.

Saint *Matthias*.

MAtthias was the Diſciple which was choſen in the roome of Iudas Iſcariot; *And his Anniuerſarie is commanded to be obſerued, that it might giue vs continuall occaſion to praiſe God for his Iuſtice and Fauour: For his Iuſtice ſhewed in diſcouering, and not ſparing* Iudas *the Traytour, abuſing his* Apoſtleſhip: *For his Fauour, declared in electing* Matthias *a faithfull Paſtor of the* Church. *Moreouer, the remembrance of diuers other Myſteries are renued by the obſeruation of this Day. And by taking occaſion to reade publikely the Storie of* Iudas *his* Apoſtacie, *men are that Day put in minde, to conſider what Iudgements hang ouer theire Heads, who ſhall abuſe the Diuine calling, &c.*

SONG. LXVII.



So, if a *Traytour* doe remaine
Within thy *Church* to day;
To grant him true repentance daigne;
Or caſt him out, we pray.

2

Though horned like the *Lambe* he ſhow,
Or *Sheepe-like* clad he be,
Let vs his *Dragon* language knaow,
And *Woolfiſh* nature ſee;
Yea, cauſe the *Lot* to fall on thoſe,
The charge of thine to take,
That ſhall their Actions well diſpoſe,
And conſcience of them make.

3

Let vs moreouer minde his fall,
VVhoſe roome *Matthias* got;
So to beleeue, and feare withall,
That we forſake thee not:
For, *Tutler*, be they ne're ſo high,
Or great, or Sacred *Place*,
Can no mans Perſon ſanctifie,
VVithout thy ſpeciall Grace.

Saint *Markes* Day.

SAint Marke, *being one of the foure bleſſed* Euangeliſts, *by whoſe Pen the Goſpell of* Ieſus Chriſt *was regiſtred; This day is purpoſely appointed, to praiſe God for thoſe glad tydings he brought, and that we might*

honour

honour him alſo with ſuch a Chriſtian Memoriall, as becommeth the Ambaſſadour of ſo great a King as our Redeemer: *Which ciuill honour, due to the Saints of God, it is hoped none will denie them; nor conceiue ſuch* Inſtitutions *ſuperſtitious, or to haue been propoſed to an Idolatrous end.*

SONG. LXVIII.

Sing this as the 44 Song.

FOr thoſe bleſt *Pen-men* of thy *Word*,
VVho haue thy holy *Goſpel* writ,
VVe praiſe and honour Thee, oh LORD,
And our beleefe we build on it:
Thoſe happie Tydings which it brings,
VVith ioyfull hearts we doe embrace,
And prize, aboue all other things,
That precious Token of thy Grace.

2

To purchaſe what we hope thereby,
Our vtmoſt wealth we will beſtow;
Yea, we our pleaſures will denie,
And let our liues, and honours goe:
And, whomſoe're it commeth from,
No other *Goſpel* we will heare;
No, though an *Angel* downe ſhould come
From Heau'n, we would not giue him eare.

3

Our Reſolutions, LORD, are ſuch,
But in performance weake are we;
And the *Deceiuers* craft is much;
Our *Second* therefore, thou muſt be:
So we aſſuredly ſhall know,
VVhen any *Doctrines* we receiue,
If they agreeing be, or no,
To thoſe, which we profeſſed haue.

Saint *Philip* and *Iacob*.

THis Day is celebrated to the honour of God, *and the Chriſtian memoriall of the two bleſſed Apoſtles,* Philip *and* Iacob: *At which time the* Church *taketh occaſion to offer to our remembrance ſuch Myſteries, a* Chriſt *deliuered vnto them, that we might the oftner conſider them, receiue further inſtruction concerning them, and praiſe God, both for ſuch his fauours, and for thoſe Inſtruments of his Glorie.*

SONG. LXIX.

Sing this as the third Song.

1

TO thy *Apoſtles* thou haſt taught,
VVhat they, oh *Chriſt*, ſhould doe;
And thoſe things which beleeue they ought,
Of thee they learned to:
And that which thou to them haſt ſhowne,
Hath been diſpoſed thus;
They vnto others made it knowne,
And thoſe haue told it vs.

2

VVith them we doe confeſſe and ſay,
(VVhat ſhall not be denide)
Thou art the *Truth*, the *Life*, the *Way*,
And we in thee will bide:
By thee the *Father* we haue knowne,
VVhom thou deſcendedſt from;
And vnto him, by thee alone,
VVe haue our hope to come.

3

For, thou to *Philip* didſt impart,
(VVhich our beleefe ſhall be)
That thou within the *Father* art,
And, that he is in Thee;
And ſaidſt, what euer in thy *Name*
VVe ſhould with Faith require,
Thou wouldſt giue eare vnto the ſame,
And grant vs our deſire.

4

Of thee, oh LORD, we therefore craue,
(VVhich thou wilt daigne, we know)
The good *Beleefe* which now we haue,
VVe neuer may forgoe;
And that the Sacred Truth, which we
Thy *Word* haue learned from,
From Age to Age deriu'd may be,
Vntill thy *Kingdome* come.

Saint *Barnabas* Day.

THis Day is ſolemnized in commemoration of Saint Barnabas, *a faithfull Diſciple of* Ieſus Chriſt; *and to honour God for the benefit vouchſafed to the* Church *by his Miniſtrie: For he was a good Man, full of the* Holy Ghoſt, *and of Faith, as* Saint Luke *teſtifieth,* Act. 11.24. *He was alſo by the* Holy Ghoſts *immediate appointment* (*together with* Paul) *ſeparated for the Miniſtrie of the* Goſpel, *and confirmed in the* Apoſtleſhip *by the laying on of hands,* Act. 13.2.

SONG.

SONG. LXX.

Sing this as the 44. Song.

THy gifts and graces manifold,
To many men thou, LORD, hast lent,
Both now, and in the daies of old,
To teach them Faith, and to repent:
Thy *Prophets* thou didst first ordaine,
And they as *Legats* did appeare;
Then cam'st thy *selfe*, and in thy Traine
Apostles for attendants were.

2

For *Legier*, when thou went'st away,
The *Holy-Ghost* thou didst appoint;
And here *Successions*, till this day,
Remaine of those he did annoint;
Yea, thou hast likewise so ordain'd,
That to make good what those haue taught,
An *Armie-Royall* was maintain'd
Of *Martyrs*, who thy Battels fought.

3

For *those*, and *Him*, for whom we thus
Are met, to praise thy Name to day,
VVe giue thee thankes, as they for vs,
That should come after them, did pray;
And by this dutie we declare,
Our Faith assures, that they and we,
(In Times diuided though we are)
Haue one *Communion* still with Thee.

Saint *Iohn Baptist.*

IOhn, *called the* Baptist, *was he* (*as* Christ *himselfe testifieth*) *who was promised to be sent before him to prepare his way*, Luk. 7. 27. *And by his preaching and* Baptisme *the People were accordingly prepared to receiue him that was to follow. He was the true expected* Elias, *and slaine by* Herod, *for reproouing the Incest which the said* Herod *committed in taking his Brothers Wife: That we might praise God therefore for this Fore-runner of our* Sauiour (*and by his example remember to prouide for his entertainment*) the Church *hath set apart this Day.*

SONG. LXXI.

Sing this as the ninth Song.

1

BEcause the world might not pretend,
It knew not of thy *Comming-day*,
Thou didst, oh *Christ*, before thee send
A *Cryer*, to prepare thy way:
Thy *Kingdome* was the Blisse he brought;
Repentance was the Way he taught.

2

And, that his *Voice* might not alone
Informe vs what we should believe,
His *Life* declar'd what must be done,
If Thee we purpose to receiue:
His *Life* our patterne therefore make,
That we the Course he tooke may take.

3

Let vs not gad to *Pleasures* Court,
With fruitlesse Toyes to feede the mind;
Nor to that *Wildernesse* resort,
Where *Reeds are shaken with the wind*:
But tread the Path he trod before,
That both a *Prophet* was, and more.

4

Clad in repentant *Cloath of Haire*,
Let vs, oh *Christ*, (to seeke out Thee)
To those forsaken-*Walkes* repaire,
Which of so few frequented be;
And true *Repentance* so intend,
That we our courses may amend.

5

Let vs hereafter feed vpon
The *Hony* of thy *Word* diuine;
Let vs the Worlds entisement shun,
Her Drugs, and her bewitching Wine;
And on our loynes (so loose that are)
The *Leather-belt* of *Temp'rance* weare.

6

Thus from thy *Cryer* let vs learne,
For thee, sweet *Iesus*, to prepare,
And others of their sinnes to warne,
How-euer for the same we fare:
So thou to *Vs*, and we to *Thee*
Shall when thou comm'st welcome be.

Saint *Peters* Day.

WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, *that we may be thereby put in mind to be thankefull for those continuing fauours receiued by his Ministry; That* Pastors *also may make him their patterne in discharging the charge* Christ *committeth vnto them; That by considering his weaknesse we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.*

SONG.

SONG. LXXII.

Sing this as the 3 Song.

1

HOw watchfull need we to become,
And how deuoutly pray,
That thee, oh LORD, we fall not from,
Vpon our *Tryall-Day*?
For, if thy great *Apostle* said,
He would not thee denie,
VVhom he that verie Night denyed,
On what shall we rely?

2

For of our selues we cannot leaue
One pleasure for thy sake;
No, not one vertuous thought conceiue,
Till vs thou able make:
Nay, we not only Thee denie,
VVhen persecutions be;
But, or forget, or from Thee flie,
VVhen peace attends on Thee.

3

Oh! let those Praiers vs auaile,
Thou didst for *Peter* deigne,
That when our Foe shall vs assaile,
His labour may be vaine;
Yea, cast on vs those powerfull Eies,
That meu'd him to lament,
VVe may bemoane with bitter cries
Our Follies, and repent.

4

And grant, that such as Him succeed,
For *Pastors* of thy Fold,
Thy *Sheepe*, and *Lambes* may guide and feed,
As thou appoint'st they should;
By his example speaking what
They ought in truth to say,
And in their lines confirming that
They teach them to obay.

Saint *Iames* his Day.

THis Day we praise God for his blessed Apostle Saint Iames, *the Son of* Zebedeus, *who was one of those two that desired of* Christ *they might sit at his right Hand, and at his left, in his Kingdome, as the Gospel for the Day declareth: And by occasion of that ignorant Petition (proceeding from their Carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his* Followers; *and that we are to tast the* Cup *of his Passion, before we can be glorified with him: So this holy Apostle did; For he was slaine by* Herod, *as it is declared in the* Epistle *appointed for the Day.*

SONG. LXXIII.

Sing this as the 44 Song.

1

HE that his Father had forsooke,
And followed *Christ* at his commands,
By humane frailtie ouertooke,
For *Place* and vaine preferment stands.
Till by his *Master* he was taught,
Of what he rather should haue care;
How vndiscreetly he had sought,
And what his *Seruants* honours are.

2

VVhereby we find how much adoe,
The best men haue this world to leaue;
How, when they *Wealth* and *Friends* forgoe,
Ambition aimes to them will cleaue:
And sure this *Angell-sin* aspires,
In such men chiefly to reside,
That haue exilde those bruit desires,
VVhich in the vulgar sort abide.

3

To thee, oh GOD, we therefore pray,
Thy humble mind in vs may dwell;
And charme that *Fiend* of *Pride* away,
VVhich would thy Graces quite expell:
But, of all other, those men keepe,
From this Delusion of the *Foe*,
VVho are the *Shepheards* of thy Sheepe,
And should each good example show.

4

For, such as still pursuing be
That greatnesse, which the world respects,
Their seruile basenesse neither see,
Nor feele thy *Spirits* rare effects:
And doubtlesse, they, who most of all
Descend to serue both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seats* of greatest glory shine.

Saint *Bartholomew.*

THis Day is consecrated to the honour of God, *and the pious memorie of his blessed Apostle Saint* Bartholomew, *that (as appeareth in the* Epistle *appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his* Apostles, *to the great increase of the Christian Faith, and open confusion of the* Churches *Aduersaries.*

SONG

SONG. LXXIV.

Sing this as the ninth Song.

1

EXceeding gracious Fauours, LORD,
To thy *Apostles* hast thou Showne;
And many wonders by thy *Word*,
And in thy *Name*, by them were done:
The *Blind* did see, the *Dumbe* could talke,
The *Deafe* did heare, the *Lame* did walke:

2

They all *diseases* tooke away,
The *dead* to life they did restore;
Foule *Spirits* dispossessed they,
And *Preach'd* the *Gospel* to the poore:
The *Church* grew strong, thy Faith grew plaine,
Their Foes grew mad, and mad in vaine.

3

Oh! let their workes for euer be
An honour to thy glorious *Name*;
And by thy powre vouchsafe that we,
(VVhom sin makes *deafe*, *blind*, *dumbe*, and *lame*,)
May heare thy *Word*, and see thy *Light*,
And speake thy *Truth*, and *walke* aright.

4

Each deadly sicknesse of the Soule,
Let thy *Apostles* Doctrines cure:
Let them expell those Spirits foule,
VVhich make vs loathsome and impure,
That we the life of Faith may gaine,
VVho long time dead in sin haue laine.

Saint *Mathew*.

Saint Mathew, *otherwise called* Leui, *was a* Publican, *that is, a* Custome-gatherer: *From which course of life (being hatefull in those Countries) he was called to the* Apostleship, *and became also one of the foure* Euangelists. *To his religious memorie therefore, and to honour* God, *for the fauour vouchsafed (both to him and vs) by his Ministry, this* Day *is obserued by the* Churches *Authoritie.*

SONG. LXXV.

Sing this as the 44 Song.

1

WHy should vnchristian censures passe
On men, or that which they professe?
A *Publican* Saint *Mathew* was,
Yet GOD's beloued ne're-the-lesse,
And was elected one of *Christs*
Apostles, and *Euangelists*:

2

For, GOD doth not a whit respect
Profession, *Person*, or *Degree*;
But maketh choice of his Elect,
From euerie sort of men that be,
That none might of his loue despaire,
But all men vnto him repaire.

3

For those, oh let vs therefore pray,
VVho seeme vncalled to remaine;
Not shunning them, as cast away,
GOD's fauour neuer to obtaine:
For some a while neglected are,
To stir in vs more louing care.

4

And for our selues, let vs desire,
That we our *Anarice* may shun,
VVhen GOD our seruice shall require,
As this *Euangelist* hath done,
And spend the remnant of our daies,
In setting forth our *Makers* praise.

Saint *Michael*, and all *Angels*

THis Day we glorifie God for the victorie Saint Michael, *and his* Angels *obtained ouer the* Dragon, *and his Angels: Whereby the* Church *is freed from being preuailed against by the furious attempts, or malitious accusations of the Deuil. This* Commemoration *is appointed also, to mind vs thankefully to acknowledge* Gods *mercie towards vs, in the daily ministry of his* Angels, *who are said to pitch their Tents about his Children, and to defend them from the temptations and mischieuous practises of euill* Spirits, *watching euerie moment for aduantage to destroy them: Which, if we oftner considered, and how there be Armies of* Angels, *and* Deuils, *fight and day fighting for vs, and round about vs, we would become more carefull how we grieued those good* Spirits, *(who attend vs for our safetie) to the reioicing of them that seeke our destruction. By Saint* Michael, *who was Prince of the good* Angels *(and termed by Saint* Iude *an* Arch angel) *some vnderstand* Iesus Christ: *For he is indeed the principall* Messenger, *or* Angel *of our Saluation, and the chiefe of the* Princes, *as holy* Daniel *called him; yea, to him alone this Name* Michael *(which signifieth,* who is like God) *doth most properly appertaine, seeing he only is the perfect Image of his* Father.

SONG.

SONG. LXXVI.

Sing this as the 44 Song.

1

TO praiſe, oh GOD, and honour thee,
For all thy glorious Triumphs won,
Aſſembled here this Day are we,
And to declare thy Favours done:
Thou took'ſt that great *Arch-angels* part,
VVith whom in Heav'n the *Dragon* fought,
And that good Armies Friend thou wert,
That caſt Him, and his *Angels* out:

2

VVhereby we now in ſafetie are,
Our dangers all ſecured from;
For to encreaſe thy Glorie here,
Thy *Kingdome* with great power is come:
And we need ſtand in dread no more,
Of that enraged *Fiends* deſpight,
VVho, in thy preſence heretofore,
Accuſed vs both day and night.

3

In honour of thy bleſſed *Name*,
This *Hymne* of thankes we therefore ſing;
And to thine everlaſting fame,
Through Heav'n thine endleſſe praiſe ſhall ring:
VVe praiſe thee for thy proper might,
And, LORD, for all thoſe *Angels* to,
VVho in thy Battels came to fight,
Or have been ſent thy will to doe.

4

For, many of that glorious *Troope*,
To bring vs *Meſſages* from Thee,
From Heav'n vouchſafed have to ſtoope,
And clad in humane ſhape to be;
Yea, we beleeve they watch and ward,
About our perſons evermore,
From evill *Spirits* vs to guard;
And we returne thee praiſe therefore.

Saint *Luke*.

THis Day we memorize the benefit the Church *received by the bleſſed* Evangeliſt *Saint* Luke, *a Phyſitian both for Soule and body, and the firſt Eccleſiaſtica*l Hiſtoriographer: *For he was Authour, not only of that* Goſpel *which beareth his Name; but alſo of that Booke called the* Acts of the Apoſtles, *and an Eye-witneſſe of moſt part of that which he hath written, remaining a conſtant Companion of Saint* Paul *in his Tribulations. Worthily therefore ought we to honour him with a Chriſtian memoriall, and praiſe* God *for the grace vouchſafed us by his meanes.*

SONG. LXXVII.

Sing this as the 44 Song.

IF thoſe *Phyſitians* honour'd be,
That do the bodies health procure;
Then worthy double praiſe is He,
VVho can both Soule and body cure.
In liſe time both waies *Luke* exceld,
And thoſe *Receipts* hath alſo left,
VVhich many Soule-ſicke Patients heald,
Since from the world he was bereſt.

2

And to his honour this beſide,
A bleſſed Witneſſe hath declar'd.
That conſtant he did ſtill abide,
VVhen others from the Truth were ſcar'd;
For which, the glorie, LORD, be thine;
For of thy Grace thoſe gifts had he,
And thou his Actions did'ſt encline,
Our profit, and his good to be.

3

By his example therefore, LORD,
Vphold vs, that we fall not from
The true profeſsion of thy *Word*,
Nor by this world be overcome;
And let his wholeſome Doctrine heale
That leprous ſickneſſe of the Soule,
VVhich more and more would on her ſteale,
And make her languiſh and grow foule.

Simon and *Iude*, Apoſtles.

THis Day is dedicated to the praiſe of God, *and the pious memorie of the two bleſſed* Apoſtles *of* Ieſus Chriſt, Simon *Called* Zelotes, *or the* Cananite, *and* Iude *the Brother of* Iames. *And in this ſolemnitie we are among other things, principally put in mind of that love which* Chriſt *commandeth to be continued among us, and of that heed we ought to have unto our abiding in that ſtate of Grace, whereunto* God *hath called us, as appeareth in the* Epiſtle *and* Goſpel *appointed for the Day.*

SONG. LXXVIII.

Sing this as the third Song.

1

NO outward marke we have to know,
VVho thine, oh *Chriſt*, may be,
Vntill a *Chriſtian love* doth ſhow,
VVho appertaines to Thee:
For, *Knowledge* may be reach'd vnto

And

And formall *Iuſtice* gain'd;
But, till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2

Loue is the ſum of thoſe commands,
VVhich thou with thine doſt leaue;
And for a marke on them it ſtands,
VVhich neuer can deceaue:
For, when our *Knowledge* Folly turnes,
VVhen *Showes* no ſhow retaine,
And *Zeale* it ſelfe to nothing burnes,
Then *Loue* ſhall ſtill remaine.

3

By this were thy *Apoſtles* knit,
And ioyned ſo in one,
Their *True-loue-knot* could neuer yet
Be broken, nor vndone.
Oh let vs, LORD, receiued be
Into that Sacred *Knot*,
And One become with *Them* and *Thee*,
That ſin vndoe vs not:

4

Yea, leſt when we thy Grace poſſeſſe,
VVe fall againe away,
Or turne it into wantonneſſe,
Aſſiſt thou vs, we pray:
And, that we may the better find,
VVhat heed there ſhould be learn'd,
Let vs the fall of *Angels* mind,
As bleſſed *Iude* hath warn'd.

All Saints Day.

THis Day *the* Church *hath appointed, that to the praiſe of* God *& our comfort we ſhould commemorate that excellent Myſterie of the* Communion of Saints; *(which is one of the twelue* Articles *of Chriſtian beleefe.) And that (conſidering how admirably the Diuine wiſdome hath knit all his Elect into one Body, for their more perfect enioying, both of his loue, and the loue of one another) wee might here reteine a taſt of the pleaſure wee ſhall haue in the full fruition of that felicitie, and be ſtirred vp alſo to ſuch mutuall loue and vnitie as ought to bee betwixt vs in this life. This is the laſt* Saints Day *in the Eccleſiaſticke Circuite of the yeare, generally obſeruable by the ancient ordinance of the* Church. *And it ſeemeth to haue a Myſterie in it, ſhewing, that when the Circle of time is come about, wee ſhall in one euerlaſting* Holy-day *honour that bleſſed* Communion, *and* Myſticall Bodie, *which ſhall bee made perfect, when all thoſe (whom wee haue memorized apart) are vnited into one; that is, when the* Father, *the* Sonne, *the* Holy Ghoſt; *the* Angells, *and all the holy* Elect *of* God *ſhall bee incorporated together into a ioyfull, vnſpeakable, and inſeparable vnion in the kingdome of heauen. Which the* Almightie *haſten.* Amen.

SONG LXXIX.

Sing this as the 9 Song.

NO Bliſſe can ſo contenting proue,
As vniuerſall *Loue* to goine,
Could wee, with full requiting *Loue*,
All mens affections entertaine:
But ſuch a *Loue* the heart of man,
Nor well containe, nor merit can.

2

For, though to all wee might bee deare,
(which cannot in this life befall)
VVee diſcontented ſhould appeare,
Becauſe wee had not hearts for all:
That wee might all men loue, as wee
Beloued would of all men bee.

3

For, *Loue* in louing ioyes as much,
As lone for louing to obtaine;
Yea, *Loue* vnſaind is likewiſe ſuch,
It cannot part it ſelfe in twaine:
The *Riualls* friendſhip ſoone is gone,
And *Loue* diuided loneth none.

4

VVhich cauſeth, that with *Paſſions* pain'd
So manie men on earth wee ſee,
And had not *God* a meanes ordain'd,
This diſcontent in heauen would bee:
For, all the *Saints* would iealous prone
Of *Gods*, and of each others *Loue*.

5

But hee, whoſe wiſdome hath contrin'd,
His *Glorie* with their full *Contents*,
Hath from himſelfe to them deriu'd,
This fauour (which that ſtrife preuents)
One Bodie all his *Saints* hee makes,
And for his *Spouſe* this *One* hee takes.

6

So, each one of them ſhall obtaine,
Full *Loue* from *All*, returning too
Full *Loue* to all of them againe,
As members of one Body doe:
None iealous, but all ſtriuing how
Moſt *Loue* to others to allow.

7

For, as the *Soule* is *All-in-All*,
And *All* through euery member too;
Loue in that *Body-Myſticall*
Is, as the *Soule*, and filles it ſo,
Vniting them to *God* as neare,
As to each other they are deare:

8

Yea, what they want to entertaine
Such ouerflowing *Loue* as his,
Hee will ſupply, and likewiſe daigne
VVhat for his full Delight they miſſe.
That hee may all his *Loue* employ,
And they retarse his fill of *Ioy*.

9

The Seede of this *Content* was ſowne,
VVhen *God* the ſpacious world did frame,
And euer ſince the ſame hath growne
To bee an honour to his *Name*;
And when his *Saints* are ſeiled all,
This *Myſtery* vnſeale he ſhall.

10

Meane while (as wee in *Landskip* view
Fields, Riuers, Cities, VVoods & Seas;
And (though but little they can shew)
Doe therewithall our fancies please;
Let *Contemplation* mapps contriue;
To shew vs where wee shall ariue.

11

And though our hearts too shallow bee,
That blest *Communion* to conceiue,
Of which wee shall in *Heau'n* bee free;
Let vs on Earth together cleaue.
For, those who keep in *vnion* here,
shall know by faith what will bee there.

12

VVhere all those *Angells* wee admir'd;
VVith euery *Saint*, since time begunne,
(VVhose sight and loue wee haue desir'd)
Shall bee with vs conioyn'd in *One*;
And *Wee* and *They*, and *They* and *Wee*,
To *God* himselfe espoused bee.

13

Oh happy wedding! where the *Guests*,
The *Bride* and *Bridegroome* shall be *One*!
Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,
And *Ioyes of Loue* are neuer done!
But, thrice accurst are those that misse
Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, feald, and clad therefore,
For that great meeting let vs bee;
(VVhere *People*, *Tongues*, and *Kindreds*, more
Then can bee told, attend on Thee)
To make those shouts of Ioy and Praise,
Which to thine honour they shall raise.

Rogation Weeke.

THis is called Rogation Weeke, *bring so stearmed by Antiquity* a Rogando, *from the publike* Supplications. *For, then the* Letanie, *which is full of humble Petitions and entreaties, was with solemne* Procession *vsually repeated; because there be about that season, most occasions of publike Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plenitie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and trauailing, both by Land, and Sea also, from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the* Church of England *approoueth it; And we yearely make vse also of those* Processions, *to keepe knowledge of the true bounds of our seuerall* Parishes, *for auoyding of strife. And those* Perambulations *were yearly appointed likewise, that, viewing* Gods *yearely blessing vpon the Grasse, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praise him.*

SONG LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy *Name*
Wee prai'd for, as wee ought to pray,
Thou would'st Vouchsafe to grant the same.
Oh, therefore wee beseech thee now,
To these our praiers, which wee make,
Thy gracious eare in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this yeare,
(As they their Courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:
Let not the *Summer VVormes* impaire
Those bloomings of the Earth wee see;
Nor *Blastings*, or distemper'd *Ayre*
Destroy those Fruits that hopefull bee.

3

Domesticke brawles expell thou farre,
And be thou pleas'd our *Coast* to guard,
The dreadfull sounds of in-brought *VVarre*,
Within our Confines be not heard:
Continue also here thy *Word*,
And make vs thankefull (we thee pray)
The *Pestilence*, *Dearth*, and the *Sword*
Haue been so long with-held away.

4

And, as we heedfully obserue
The certaine limits of our Grounds,
And outward Quiet to preserue,
About them walke our *yeerely Rounds*:
So let vs also haue a care,
Our Soules possessions, LORD, to know,
That no encroachments on vs there,
Be gained by our subtill *Foe*.

5

VVhat pleasant *Groues*, what goodly *Fields*!
How fruitfull *Hils*, and *Dales* haue we!
How sweet an *Ayre* our Climate yeelds!
How stoar'd with *Flockes*, and *Heards* are we!
How *Milke*, and *Honey* doth o'reflow!
How cleare and wholesome are our *Springs*!
How safe from rauenous *Beasts* we goe!
And oh, how free from *Poysons things*;

6

For these, and for our Grasse, our Corne,
For all that springs from *Blade*, or *Bough*;
For all those blessings that adorne
Or *Wood*, or *Field*, this Kingdome through:
For all of these, thy praise we sing,
And humbly (LORD) entreat thee too,
That Fruit to thee we forth may bring,
As vnto Vs thy Creatures do.

7

So, in the sweet refreshing shade
Of thy *Protection* sitting downe,
Those gracious Fauours we haue had,
Relate we will to thy renowne;
Yea, other men, when we are gone,
Shall for thy Mercies honour Thee,
And famous make what thou hast done,
To such as after them shall be.

Saint *George's* Day.

This may be called the Court Holy-Day; *for, with vs it is solemnized vpon command, in the Court-royall of the* Maiestie *of* Great Britaine *only, or in the Families of those* Knights *of the* Order, *who are constrained to be absent from the Solemnitie there held; which is vsually on the Day anciently dedicated to* George *the* Martyr. *Nevertheless, we beleeue not that it was he whom they anciently chose to be the* Patron *of the foremamed* Order: *For, the Relation of him who deliuered the* Lady *from the* Dragon, *is only a Christian* Allegorie, *inuented to set forth the better the* Churches *deliuerance.* Iesus Christ *is the true Saint* George, *and our* English *tutelarie* Saint; *Euen he that commeth armed vpon the* White Horse, Reu. 19.11. *The* Dragon *he ouerthrowes is the* Beast *mentioned in the same* Chapter, *and called (a little before) the* Dragon with seaven heads and ten hornes: *The* Lady *he deliuers is that woman whom the* Dragon *persecuted,* Reu. 12. *And to the honour of him, I conceiue the most honourable* Order *of Saint* George *to be continued, and this Day consecrated. Nor is there any irreuerence in imposing this Name on our* Redeemer; *For,* George *signifieth a* Husbandman, *which is a Name or attributte that euen* Christ *applied to his* Father, Ioh. 15.2. *My Father (saith he)* ὁ γεωργὸς ἐστι, *is the* George, *or the* Husbandman. *And indeed, verie properly may this* Nation *call* GOD *their* George *or* Husbandman; *For he hath (as it were) mured this* Iland *with the Sea, walled it with naturall Bulwarkes, built Towers in it, planted his Truth here, weeded, dressed, and replenished it like a Garden; And, in a word, euerie way done the part of a good* Husbandman *thereon. Howsoeuer therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble inuentions were) yet I conceiue that Institution to haue been ordained to weightie and Christian purposes: Euen to oblige the* Peeres *of this* Kingdome *by the new and strict bands of an honourable* Order, *to imitate their* Patrons *care ouer his* Vineyard; *to remember them, that they are the* Band-Royall, *to whom the Guard thereof is committed; to stir vp in them vertuous emulations; and to shew them, how to make vse of their temporall Dignities to the glorie of* God. *For, beside many other reuerend* Officers, *there belongs a* Prelate *also to their Solemnitie: And me thinkes, we should not imagine, that the* Founder *of it (being a Christian Prince, assisted by a wise and Religious Councell) would haue so prophaned the most excellent Dignitie of the* Church, *as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence;* Euill to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Ascribe we, LORD, to Thee,
From whom the triumphs of this *Day*,
And all our glories be:
For of it selfe, nor *East*, nor *West*,
Doth Honour ebbe or flow;
But as to Thee it seemeth best,
Preferments to bestow.

2

Thou art, oh *Christ*, that valiant *Knight*,
VVhose *Order* we professe,
And that Saint *George*, who oft doth fight
For *England* in distresse:
The *Dragon* thou orethrew'st is He,
That would thy *Church* deuoure,
And that faire *Lady* (LORD) is she,
Thou saues't from his power.

3

Thou like a *Husbandman* prepar'd
Our Fields, yea sowne them hast;
And, *Knight like* with a warlike Guard,
From spoile enclos'd them fast.

Oh daigne, that those, who in a *Band*
More strict then heretofore,
Are for this *Vineyard* bound to stand,
May watch it now the more:

4

Yea grant, since they elected are,
New *Orders* to put on,
And Sacred *Hieroglyphicks* weare
Of thy great Conquest won,
That those (when they forget) may tell,
VVhy such of them are worne,
And inwardly informe as well,
As outwardly adorne:

5

That so their *Christian-Knighthood* may
No *Pagan-Order* seeme;
Nor they, their Meetings passe away,
As things of vaine esteeme;
And, that we may our triumphs all
To thy renowne apply,
VVho art that *Saint*, on whom we call,
VVhen we Saint *George* doe cry.

For publike Deliuerances.

GOD *hath vouchsafed vnto this* Kingdome *many publike deliuerances, which ought neuer to be forgotten; but rather should be celebrated by Vs, as the Daies* Purim *by the* Israelites, Hest. 9.26. *Especially that of the Fift of* November; *For the celebration whereof there is a Statute enacted: And it is hoped we shall neuer neglect, or be ashamed to praise God for that Deliuerie, according to profession made to that purpose. For that, and the like occasions therefore this* Hymne *is composed,*

SONG

SONG. LXXXII.

Sing this as the 9 Song.

WIth *Isr'el* we may truly say,
If on our side GOD had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had never scene:
The *Pit* was digg'd, the snare was laid,
And we with ease had been betrai'd.

2

But, they that hate vs vndertooke
A *Plot* they could not bring to passe;
For, he that all doth ouerlooke,
Preuented what intended was:
VVe found the *Pit*, and scap'd the *Gin*,
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,
But from the LORD alone it came;
(A fauour vndeserued showne)
And therefore let vs praise his *Name*:
Oh, praise his *Name*; for it was He,
That broke the *Net*, and set vs free.

4

Vnto his honour let vs sing,
And Stories of his Mercie tell;
VVith praises let our *Temples* ring,
And on our Lips thanksgiuing dwell:
Yea, let vs not his loue forget,
VVhile *Sunne*, or *Moone* doth rise or set.

Let vs redeeme againe the Times,
Let vs begin to liue anew,
And not reuiue those hainous Crimes,
That dangers past so neere vs drew;
Least he that did his hand reuoke,
Returne it with a double stroke.

6

A true *Repentance* takes delight
To mind GOD's Fauours heretofore:
So, when his *Mercies* men recite,
It makes a true *Repentance* more;
And where those vertues do encrease,
They are the certaine signes of *Peace*.

7

But where encreasing *Sinnes* we see,
And to such dulnesse men are growne,
That sleighted those *Protections* be,
VVhich GOD in former time hath showne,
It shall betoken to that *Land*
Some *Desolation* neere at hand.

8

Our hearts, oh, neuer harden so,
Nor let thine Anger so returne;
But with desire thy will to do,
For our offences let vs mourne;
And mind to praise (eu'n teares among)
Thy *Mercies* in a ioyfull *Song*.

For the Communion.

WE haue a custome among vs, that during the time of administring the blessed Sacrament *of the* Lords Supper, *there is some* Psalme *or* Hymne *sung, the better to keepe the thoughts of the* Communicants *from wandring after vaine obiects: This* Song *therefore (expressing a true thankfulnesse, together with what ought to be our Faith concerning that* Mysterie, *in such manner as the vulgar capacitie may be capable thereof) is offered vp to their Deuotion, who shall please to receiue it.*

SONG. LXXXIII.

Sing this as the 3 Song.

THat Fauour, LORD, which of thy Grace
VVe do receiue to day,
Is greater then our Merit was,
And more then praise we may:
For, of all things that can be told,
That which least comfort hath
Is more, then e're deserue we could,
Except it were thy *Wrath*:

2

Yet we, not only haue obtain'd
This worlds best gifts of thee;
But thou thy *Flesh* hast also daign'd,
Our Food of *Life* to be:
For which, since we no meanes can make,
(And thou requir'st no more)
The *Cup of sauing health* we take,
And praise thy *Name* therefore.

3

Oh teach vs rightly to receiue,
VVhat thou dost here bestow;
And learne vs truly to conceiue,
VVhat we are bound to know,
That such as cannot wade the deepe
Of thy vnfathom'd *Word*,
May by thy Grace, safe courses keepe
Along the shallow *Ford*,

This *Mysterie*, we must confesse,
Our reach doth far exceed;
And some of our weake Faiths are lesse
Then Graines of *Mustard-seed*:
Oh therefore, LORD, encrease it so,
VVe Fruit may beare to Thee,
And that *Implicit* Faith may grow,
Explicit Faith to be.

5

VVith hands we see not, as with *Eyes*,
Eyes thinke not as the *Heart*;
But each retaines what doth suffize,
To act his proper part:
And in the *Body* while it bides,
The meanest Member shares
That blisse, which to the best betides,
And as the same it fares:

6

So, if in *vnion* vnto thee
Vnited we remaine,
The *Faith* of those that stronger be,
The weaker shall sustaine:
Our Christian *Loue* shall that supply,
VVhich we in *Knowledge* misse,
And humble thoughts shall mount vs hie,
Eu'n to Eternall blisse,

7

Oh pardon all those hainous crimes,
VVhereof we guiltie are;
To serue thee more in future times,
Our hearts do thus prepare;
And make thou gracious in thy sight,
Both Vs, and this we do,
That thou therein maist take delight,
And we haue loue thereto.

8

No new *Oblation* we deuise,
For sins prefer'd to be;
Propitiatorie Sacrifice
VVas made at full by Thee:
The Sacrifice of *Thankes* is that,
And all that thou dost craue,
And we our selues are part of what
VVe sacrificed haue.

9

VVe do no grosse *Realities*
Of *Flesh* in this conceiue;
Or, that their proper qualities
The *Bread* or *Wine* do leaue:
Yet, in this holy *Eucharist*,
VVe (by a meanes Diuine)
Know we are fed with thee, oh *Christ*,
Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*
For signes acknowledg'd be,
VVe cannot say thy *Sacraments*,
Things only signall be:
Because, who e're thereof partakes,
In those this powre it hath;
It either them thy Members makes,
Or Slaues of *Sinne* and *Death*.

11

Nor vnto those do we encline,
(But from them are estrang'd)
VVho yeeld the forme of *Bread* and *Wine*,
Yet thinke the *Substance* chang'd:
For we beleeue each Element
Is what it seemes indeed,
Although that in thy *Sacrament*,
Therewith on thee we feed.

12

Thy *Real Presence* we auow,
And know it so Diuine,
That carnall *Reason* knowes not how,
That *Presence* to define:
For, when thy *Flesh* we feed on thus,
(Though strange it do appeare)
Both *We* in *Thee*, and *Thou* in *Vs*,
Eu'n at one instant are.

13

No maruaile many troubled were,
This Secret to vntold;
For *Mysteries* Faiths obiects are,
Not things at pleasure told.
And he that would by *Reason* sonnd,
VVhat Faiths deepe reach conceiues,
May both himselfe and them confound,
To whom his Rules he leaues.

14

Let vs therefore our Faith etect,
On what thy *Word* doth say,
And hold their knowledge in suspect,
That new Foundations lay:
For, such full many a grieuous *Rent*
VVithin thy *Church* haue left;
And by thy peacefull *Sacrament*,
The world of *Peace* bereft:

15

Yea, what thy pledge and seale of *Loue*
VVas first ordain'd to be,
Doth great and hatefull Quarrels moue,
VVhere wrangling Spirits be:
And many men haue lost their blood,
(VVho did thy *Name* professe)
Because they hardly vnderstood
VVhat others would expresse.

16

Oh, let vs not hereafter so,
About meere *Words* contend,
The while our craftie common Foe,
Procures on vs his end:
But if in *Essence* we agree,
Let all with Loue assay,
A helpe vnto the weake to be,
And for each other pray.

17

Loue is that blessed Cyrnment, LORD,
VVhich must vs re-vnite;
In bitter speeches, fire and sword,
It neuer tooke delight:
The Weapons those of *Malice* are,
And they themselues beguile,
VVho dreame, that such ordained were
Thy *Church* to reconcile.

18

Loue brought vs hither, and that *Loue*
Perswades vs to implore,
That thou all Christians harts would'st moue,
To seeke it more and more;
And that *Self-will* no more bewitch
Our minds with foule debate;
Nor fill vs with that malice, which
Disturbes a quiet state:

19

But this especially we craue,
That perfect Peace may be
Mong those that disagreed haue,
In show of loue to thee;
That they with *Vs*, and we with *Them*,
May Christian Peace retaine,
And both in New *Ierusalem*
VVith thee for euer raigne.

20

No longer let *Ambitious Ends*,
Blind *Zeale*, or cankred *Spight*,
Those *Churches* keepe from being Friends,
VVhom *Loue* should fast vnite:
But let thy Glorie shine among
Those *Candlesticks*, we pray,
VVe may behold what hath so long
Exil'd thy *Peace* away:

21

That those, who (heeding not thy *Word*)
Expect an Earthly *Powre*,
And vainly thinke, some Temp'rall *Sword*
Shall *Antichrist* deuoure;
That those may know, thy *Weapons* are
No such, as they do faigne,
And that it is no *Carnall warre*

VVhich

VVhich we muſt entertaine.

22

Confeſſors, *Martyrs*, *Preachers* ſtrike
The *Blowes*, that gaine this *Field*:
Thankes, *Prayre*, *Inſtructions*, and the like,
Thoſe Weapons are they weild:
Long-ſuffering, *Patience*, *Prudent-care*,
Muſt be the *Court-of-Guard*;
And Faith and Innocencie, are
Inſtead of Wals prepar'd.

23

For theſe (no queſtion) may as well
Great *Babel* ouerthrow,
As *Ierichoes* large Bulwarkes fell,
VVhen men did *Rams-hornes* blow:
VVhich could we credit, we ſhould ceaſe
All bloudy Plots to lay,
And to ſuppoſe, *Gods* holy Peace
Should come the *Deuils* way.

24

LORD, let that Fleſh, and Bloud of thine,
VVhich fed vs hath to day,
Our hearts to thy *True-loue* encline,
And driue ill thoughts away:
Let vs remember what thou haſt
For our meere loue endur'd;
Eu'n, when of vs deſpis'd thou waſt,
And we thy death procur'd:

25

And with each other, for thy ſake,
So truly let vs beare,
Our patience may vs dearer make,
VVhen reconcil'd we are:
So, when our courſes finiſh'd be,
VVe ſhall aſcend aboue
Sunne, *Moone*, and *Starres*, to line with Thee,
That art the *God* of *Loue*.

Ember-weeke.

THe Ember weekes *are foure Faſts, anciently ſolemnized as the foure principall Seaſons of the yeere, and by an Inſtitution appointed to be obſerued for diuers good purpoſes. Firſt, to humble our ſelues by* Faſting, *and* Prayer, *that* God *might, vpon our humiliation, be moued to grant vs the bleſſings belonging to thoſe* Seaſons. *Secondly, that it might pleaſe* God *to ſtrengthen our Conſtitutions, againſt the diſtemperatures occaſioned by the ſeuerall humours predominate at thoſe* Times, *to the endangering of our bodily health. Thirdly, that we might be remembred to dedicate a part of euerie Seaſon to* Gods *glorie. And laſtly, that there might be a publike* Faſting *and* Prayers *made for thoſe (according to the* Apoſtles *vſe) who by the laying on of Hands were to be confirmed in the Miniſtry of the* Goſpel: *For, the* Sunday *next after theſe* Faſts *is the time ordinarily appointed for the* Ordination *of ſuch as are called to thoſe Offices.*

SONG. LXXXIV.

Sing this as the 9. Song.

1

THou doſt from eu'ry Seaſon, LORD,
To profit vs, aduantage take,
And at their fitteſt Times afford
Thy Bleſſings for thy Mercie ſake:
At *Winter*, *Summer*, *Fall*, or *Spring*,
VVe furniſh'd are of eu'ry thing.

2

A part therefore from each of theſe
VVith one conſent reſeru'd haue we,
In *Prayer* and *Faſting* to appeaſe
That wrath our ſins haue moou'd in thee,
And that thou mayſt not for our crimes,
Deſtroy the bleſsings of the *Times*.

3

Oh grant, that our *Deuotions* may
VVith true ſincereneſſe be perform'd,
And that our liues, not for a day,
But may for euer be reform'd:
Leſt we remaine as faſt in ſin,
As if we ne're had *Faſting* bin.

4

Our *Conſtitutions* temper ſo,
Thoſe *Humours* which this Seaſon raine,
May not haue powre to ouerthrow
That health, which yet we do retaine:
Elſe, through that weakneſſe wch it brings,
LORD, make vs ſtrong in better things.

5

And, ſince thy holy *Church* appoints
Theſe Times, thy *Workemen* forth to ſend,
And thoſe for *Paſtors* now anoints,
VVho on thy *Fold* are to attend:
Bleſſe thou, where they (who ſhould ordain)
VVith *Prayre* and *Faſting* hands haue laine.

6

Oh, bleſſe them, euer-bleſſed LORD,
VVhō ſor thy work the *Church* doth chuſe,
Inſtruct them by thy Sacred *Word*,
And with thy Spirit them infuſe,
That liue, and teach aright they may,
And we their teaching well obay.

Theſe that follow are Thankeſgiuings for publike Beneſites.

For ſeaſonable weather.

IT is our dutie to giue God thankes, and praiſe him, both publikely, and priuately for all his Mercies; eſpecially, for ſuch as tend to the generall good. And therefore the Church *hath in her* Liturgie *ordained ſet formes of* Thankeſgiuing *for ſuch ends: In imitation whereof, theſe following* Hymnes *are compoſed, that we might the oftner, and with more delight exerciſe this dutie, which is moſt properly done in* Song: *And thereby alſo the formes of* Thankeſgiuing *are much the more eaſily learned of the common people, to be ſung of them amid their labours. This, that next followes, is a Thankeſgiuing for ſeaſonable weather; by meanes whereof we inioying the bleſſings of the Earth, ought at all times to praiſe God for the ſame.*

SONG. LXXXV.

1

Sing this as the third Song.

LOrd, should the *Sun*, the *Clouds*, the *wind*,
The *Ayre*, and Seasons be
To vs so froward, and vnkind,
As we are false to Thee;
All Fruits would quite away be burn'd,
Or lye in Water drown'd,
Or blasted be, or ouerturn'd,
Or chilled on the ground.

2

But, from our dutie though we swarue,
Thou still dost mercie show,
And daigne thy Creatures to preserue,
That men might thankfull grow;
Yea, though from day to day we sin,
And thy displeasure gaine,
No sooner we to cry begin,
But pittie we obtaine.

3

The *Weather* now thou changed hast,
That put vs late to feare,
And when our hopes were almost past,
Then comfort did appeare.
The heau'n the earths coplaints hath heard;
They reconciled be;
And thou such weather hast prepar'd,
As we desir'd of thee.

4

For which with lifted hands and eies,
To thee we do repay
The due, and willing Sacrifize
Of giuing Thanks to day;
Becanie, such Offrings we should not
To render thee be slow;
Nor let that mercie be forgot,
VVhich thou art pleas'd to show.

For Plentie.

PLentie is the cure of Famine, and a blessing which, about all other, we labour and trauell for; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankfull, that we forget not only Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to expresse the better a continuall thankefulnesse to the Almighty, this Hymne *is composed.*

SONG. LXXXVI.

1

Sing this as the third Song.

HOw oft, and by how many crimes,
Thee Iealous haue we made?
And, blessed GOD, how many times
Haue we forgiuenesse had?
If we with teares to bed at night
For our transgressions goe,
To vs thou dost, by morning light,
Some comfort daigne to show.

2

This pleasant *Land*, which for our sin
VVas lately barren made,
Her fruitfulnesse doth new begin,
And we are therefore glad:
VVe for those Creatures thankfull be,
VVhich thou bestowest, LORD,
And for that *Plentie* honour Thee,
VVhich thou dost now afford.

3

Oh, let vs therewith in excesse
Not wallow like to Swine;
Nor into graceless wantonnesse
Conuert this Grace of thine;
But so reuiue our feebled powres,
And so refresh the Poore,
That thou mayst crown this *Land* of ours,
VVith plenties euermore.

For Peace.

PEace is the Nurse of Plentie, *and the meanes of so manie other blessings, both publike and priuate, that God can neuer be sufficiently praysed for it; yet, subiect of glorifying him, men most commonly abuse it to the dishonour of God, and their ruine. This* Hymne *therefore is composed, that it may giue occasion to vs more often to meditate Gods mercie, and to glorifie his* Name, *who aboue all other Nations haue tasted the sweetnesse of this benefit.*

SONG. LXXXVII.

1

Sing this as the 3 Song.

SO causeys, LORD, to thinke vpon
Those blessings we possesse,
That what is for our sinfulnesse done,
VVe truly may confesse:
For we, whose *Fields*, in time forepast,
Most bloody war did staine,
(Whil'st *Fire*, & *Sword* doth others wast)
In sinfulnesse now remaine.

2

No armed troopes the *Ploughman* feare;
No shot our *Wals* o'returne;
No *Temple* shakes about our Eares;
No *Village* here doth burne;
No *Father* hoares his prettie Child
In vaine for succour cry;
Nor *Husband* sees his *Wife* defil'd,
VVhil'st he halfe dead doth lie.

3

Deare GOD, vouchsafe to pittie those,
In this distresse that be,
They, to protect them from their Foes,

May

May haue a Friend of Thee:
For by thy Friendſhip we obtaine
Theſe gladſome peacefull daies,
And (ſomewhat to returne againe)
VVe thus do ſing thy praiſe.

4
VVe praiſe thee for that inward *Peace*,
And for that outward *Reſt*,
VVherewith vnto our Ioyes encreaſe,
This *Kingdome* thou haſt bleſt:
Oh, neuer take the ſame away,
But let it ſtill endure;
And graunt (oh LORD) it make vs may
More thankfull, not Secure.

For Victorie.

OVr God is the Lord *of* Hoaſts, *and the* God *of* Battels: *Whenſoeuer therefore we haue gotten the vpper hand ouer our Enemies, we ought not to glorie in our owne Strength, Policie, or Valour; but to aſcribe the Glorie of it to him only, and returne him publike thankes for making vs victorious ouer our Enemies: And this* Hymne *ſerueth to helpe their Deuotion, who are willing to performe that dutie.*

SONG. LXXXVIII.

1 *Sung this as the 44 Song.*

WE loue thee, *Lord*, we praiſe thy *Name*
VVho, by thy great Almightie arme,
Haſt kept vs from the ſpoile, and ſhame
Of thoſe, that ſought our cauſeleſſe harme.
Thou art our *Life*, our *Triumph-Song*,
The *Ioy* and *Comfort* of our heart;
To thee all praiſes do belong,
And thou the LORD of *Armies* art.

2
VVe muſt confeſſe it is thy powre,
That made vs *Maſters* of the *Field*;
Thou art our *Bulwarke* and our *Towre*,
Our *Rocke* of refuge, & our *Shield*: (fight;
Thou taught'ſt our hands and armes to
VVith vigour thou did'ſt gird vs round;
Thou mad'ſt our Foes to take their flight,
And thou did'ſt beate them to the ground.

3
VVith furie came our armed Foes,
To bloud and ſlaughter fiercely bent,
And perils round did vs incloſe,
By whatſoeuer way we went;
That had'ſt not thou our *Captaine* been,
(To leade vs on, and off againe)
VVe on the place had dead bin ſeene,
Or mask'd in bloud and wounds had lain.

4
This *Song* we therefore ſing to Thee,
And pray, that thou for euermore
VVould'ſt our Protector daigne to be,
As at this time, and heretofore;
That thy continuall ſauour ſhowne,
May cauſe vs more to Thee encline,
And make it through the world be knowne
That ſuch as are our Foes, are thine.

For deliuerance from a publike Sickneſſe.

THe Peſtilence, *and other publike ſickneſſes are thoſe Arrowes of the Almightie wherewith he puniſheth publike tranſgreſſions: This* Hymne *therefore is to praiſe him, who he ſhall vnſtack the Bow which was bent againſt vs; and the longer he withholds his hand, the more conſtantly ought we to continue our publike thankſgiuings; for when we forget to perſeuere in praiſing God for his Mercies paſt, we vſually reuiue thoſe ſins that will renue his Iudgements.*

SONG. LXXXIX.

1 *Sung this as the ninth Song.*

WHen thou wold'ſt, *Lord*, afflict a *Land*
Or ſcourge thy *People* that offend,
To put in practice thy Command,
Thy Creatures all on thee attend;
And thou, to execute thy *Word*,
Haſt *Famine*, *Sickneſſe*, *Fire*, and *Sword*.

2
And here among vs, for our ſin,
A ſore *Diſeaſe* hath lately raign'd,
VVhoſe furie ſo vnſtai'd hath bin,
It could by nothing be reſtrain'd;
But ouerthrew both weake and ſtrong,
And tooke away both old and young.

3
To thee our cries we therefore ſent,
Thy wonted pittie, LORD, to proue;
Our wicked waies we did repent,
Thy *Viſitation* to remoue;
And thou thine *Angel* did'ſt command,
To ſtay his wrath-inflicting hand.

4
For which thy loue, in thankfull wiſe,
Both hearts and hands to thee we raiſe,
And in the ſtead of former cries,
Do ſing thee now a *Song* of *Praiſe*;
By whom the fauour yet we haue,
To ſcape the neuer-filled *Graue*.

For the *Kings* Day.

THe firſt Day of KINGS *Raigne hath been anciently obſerued in moſt* Kingdomes: *And with vs that cuſtome is worthily retained; partly, for ciuill ends; and partly, that the people might aſſemble together, to praiſe God for the benefit the* Common-wealth *receiueth by the* Prince; *to pray for his preſeruation alſo, and to deſire a bleſſing vpon him and his Gouernment: To which purpoſe this* Song *is compoſed.*

SONG

SONG. XC.

Sing this in the third Song.

1

WHen, *Lord*, we cal to mind thoſe things
That ſhould be ſought of Thee,
Remembring that the hearts of Kings
At thy diſpoſing be,
And how of all thoſe bleſsings, which
Are outwardly poſſeſt,
To make a *Kingdome* ſafe and rich,
Good *Princes* are the beſt;

2

VVe thus are mou'd to ſing thy praiſe,
For *Him* thou daigned haſt,
And humbly beg, that all our daies
Thy care of vs may laſt.
Oh, bleſſe our *King*, and let him raigne,
In peacefull ſatetie long,
The *Faiths Defender* to remaine,
And ſhield the Truth from wrong.

3

VVith awfull *Loue*, and louing *Dread*,
Let vs obſerue him, LORD,
And, as the *Members* with their *Head*,
In Chriſtian peace accord:
And fill him with ſuch royall care,
To cherish vs for this;
As if his heart did ſeele we are
Some liuing parts of his.

4

Let neither *Partie* ſtruggle from
That dutie ſhould be ſhowne,
Leſt each to other plagues become,
And both be ouerthrowne:
For o're a diſobedient *Land*
Thou doſt a *Tyrant* ſet;
And thoſe, that *Tyrant-like* command,
Haue ſtill with *Rebels* met.

5

Oh, neuer let ſo ſad a doome
Vpon theſe *Kingdomes* fall;
And to aſſure it may not come,
Our ſins forgiue vs all:
Yea, let the *Parties* innocent
Some dammage rather ſhare,
Then, by vnchriſtian diſcontent,
A double Curſe to beare.

6

Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
VVhat he intends on high:
But, teach him iuſtly to command,
Vs rightly to obay;
So, both ſhall ſafe together ſtand,
And doubts ſhall fly away.

7

VVhen hearts of *Kings* we pry into,
Our owne we do beguile,
And what we ought our ſelues to do,
VVe leaue vndone the while:
VVhereas, if each man would attend
The way he hath to liue,
And all the reſt to thee commend,
Then all ſhould better thriue.

8

Oh, make vs, LORD, diſpoſed thus,
And our dread *Soueraigne* ſaue;
Bleſſe vs in him, and him in vs,
VVe both may bleſsings haue;
That many yeeres for him we may
This *Song* deuoutly ſing,
And marke it for a happy Day,
VVhen he became our KING.

Here endeth the Hymnes, *and* Songs *of the* Church.

To the Reader.

THat ſuch as haue skill and are delighted with Muſicke, may haue the more varietie, to ſtir vp the ſoone cloyed affections, theſe Hymnes *are fitted with many new Tunes: Neuertheleſſe, all (but ſome few of them) may be ſung to ſuch Tunes as haue been heretofore in vſe. For the benefit therefore of thoſe who haue no experience in Muſicke, I haue here ſet downe which Songs they be, and to what old Tunes they may be ſung.*

To the Tune of the 1.2.3. *and of an hundred other Pſalmes may be ſung, Song the* 3.21.32.33.35.38.43.53.57.58.67.69.72.78.81.83.85.86.87.90.

To the Tune of the 51.100.125. *Pſalmes, and the ten Commandements, &c. may be ſung, Song the* 5.6.8.21.22.27.28.34.42.44.48.51.52.56.60.61.64.65.66.68.70.73.76.77.80.88.

To the Tune of the 112.127. *Pſalmes, and the Lords Prayer, &c. may be ſung, Song the* 7.40.41.45.49.50.54.59.62.71.74.75.79.82.84.89.

To the Tune of the 113. *Pſalme may be ſung, Song the* 9.10.17.

To the Tune of the 25. *Pſalme may be ſung, Song the* 20.

To the Tune of the 124. *Pſalme may be ſung, Song the* 47.

FINIS.

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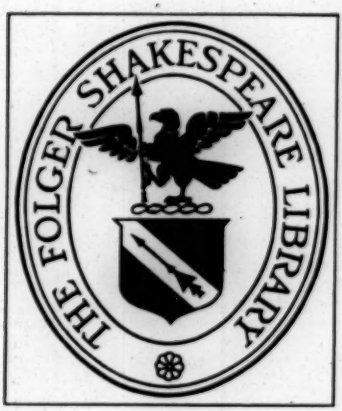
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